Friends & Apostles of the Sacred Heart

Chandlery

FRIENDS AND APOSTLES

OF THE

SACRED HEART

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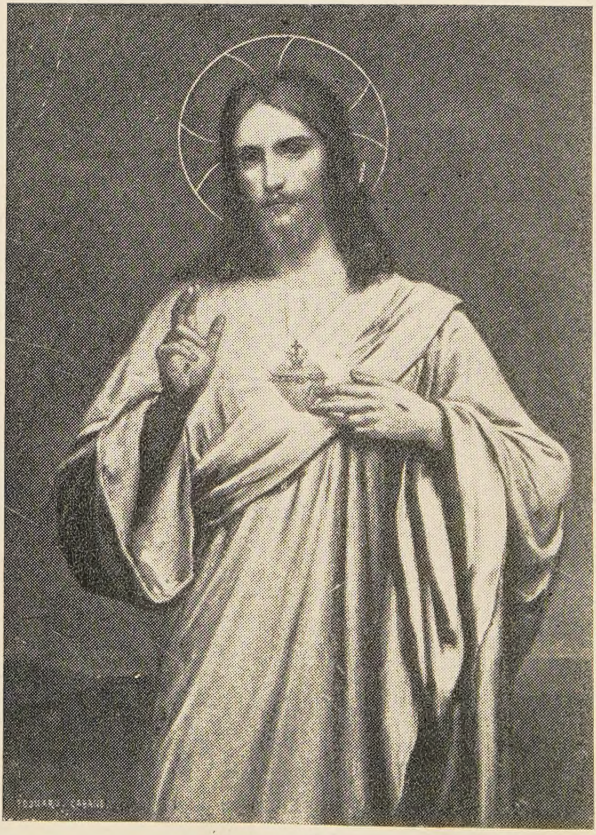

Frontispiece.

Friends and Apostles of the Sacred Heart of Jesus

Fourth to Nineteenth Century

With their Prayers and other Devotions

By

P. J. Chandlery, S.J.

Author of "Pilgrim-Walks in Rome"

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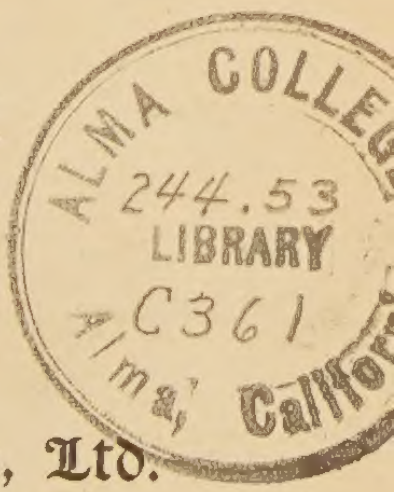

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NOTE

In conformity with the decree of Pope Urban VIII., the author hereby declares that the words "Blessed," "Venerable," wherever used in this work of persons not yet Beatified or declared Venerable, are to be understood not in their canonical meaning, but as expressing mere private opinion; also that extraordinary events here related of persons not canonized or beatified are to be accepted as resting on mere human testimony, with no wish in either case to forestall the Church's decision.

It will be noticed that many of the Friends and Apostles of the Sacred Heart here referred to in Chapters V., VI., VII., were members of the Society of Jesus. The reason of the prominence given to them will be understood by referring to numbers 206, 207.

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REFERENCES

The principal works referred to in these notes are—

MIGNE: Le Sacré Cœur et la Tradition.

NIX: De Cultu SS^{i} Cordis Jesu.

BAINVEL: La Dévotion au Sacré Cœur de Jésus.

DE ROCHEMURE: Le Sacré Cœur et la Compagnie de Jésus.

DE GUILHERMY: Ménologe de la Compagnie de Jésus.

LETIERCE: Études sur le Sacré Cœur.

TICKELL: Month of the Sacred Heart.

And others.

A few of the characteristic traits of some of the *Saints* have been borrowed from Father S. Bowden's "Miniature Lives of the Saints."

FRIENDS AND APOSTLES OF THE SACRED HEART OF JESUS

INTRODUCTION

ALTHOUGH it was only in the seventeenth century that the devotion to the Sacred Heart took the practical form in which it is now so generally practised by the faithful, and received its sanction from our Blessed Lord Himself by an express revelation, yet the devotion existed in the Church from the earliest ages, and is referred to by many of the early Fathers, though frequently indirectly, and as contained in the devotion to the Sacred Wound of our Saviour's side.

Our **Blessed Lady's** devotion to the Sacred Heart must have begun from the first moment of the life of her Divine Child. The first beating of the Heart of Jesus, revealing as it did the love of a God made man, must have found a response in the Heart of His Mother. It was thus in the Immaculate Heart of Mary that the devotion to Jesus' loving Heart commenced. Deposited there like a precious gem, it lay treasured up to

gether with every other grace in that House of Gold, to be communicated in due time to the hearts of the faithful.

In the following notes an attempt is made to trace the devotion from the earliest times down to the very year of the revelation to **Blessed Margaret Mary** (A.D. 1675), as also to present a brief review of those favoured souls who in her day, and since her time, have signalized themselves as devout clients and apostles of the Sacred Heart. A few golden words from a Saint or highly privileged soul are often more precious and more inspiring than many a thick volume of spiritual instruction written by one less supernaturally favoured; and the reader will find here many such golden words, which will supply him with abundance of holy thoughts in his visits to the Blessed Sacrament and to the altar of the Sacred Heart.

PART I

CHAPTER I*

FORERUNNERS OF THE DEVOTION IN THE EARLY CHURCH

ALREADY in the second century we find that the faithful considered the Heart of Jesus pierced on the Cross as a fountain of grace and strength that enabled the Martyrs to win their crown. Thus we read that when a fierce persecution broke out in Lyons in the year 177, and the blood of martyrs was flowing in streams, these glorious witnesses to the faith found relief and strength in the grace that flowed from the Sacred Heart. Among the first victims was a young Deacon named **Sanctus,** whom the executioners burned with red hot irons, reducing the body of the holy youth to one vast wound. The writer of his Acts, who relates the fact, and was an eye-witness of those fearful torments, accounts for the Martyr's heroic fortitude under torture by saying that "he was bedewed and

* The paragraphs contained in this and the following chapters are not intended to be **read continuously** like a spiritual book, but to be **pondered over in meditation,** taking one or more each day.

The **Visits to the Sacred Heart Altar** in Part II. may serve for the different days of the month.

strengthened by the spring of living water which flowed from the Heart of Christ." Out of love for his Saviour this youthful Martyr gave blood for blood, and life for life.*

1. **St. Ambrose** (d. 397) refers in several passages of his writings to the Wound of Love in our Saviour's side, whence poured forth blood and water—water to cleanse our souls from the stains of sin, blood to redeem us and save us from the avenging sword of the destroying Angel. He also speaks most touchingly of our Lord's infinite love for us, that led Him to shed His blood for our salvation. Commenting on the words, "Put me as a seal upon thy heart," the holy Doctor says: "We must place Jesus Christ as a seal upon our forehead, upon our heart, and upon our arm: upon our forehead, to make public profession of our Faith; upon our heart, to establish there the reign of His love; upon our arm, to labour unceasingly for the increase of His glory by the practice of good works."†

2. **St. Augustine** (d. 430) speaks of our Lord's wounded side as the gate of life, whence the Sacraments of the Church have issued, without which we cannot enter into true life; also of the blood and water that flowed therefrom as a laver to cleanse our

* Fr. Dalgairns, "Devotion to the Sacred Heart," p. 61.

† Migne, P. L., tom. xiv., cols. 714, 904, 905, 1073, 1194; Nix, S.J., "Cultus SSi. Cordis," p. 4.

souls, a fountain to quench our thirst, a stream to impart to us mercy and salvation. "Christ," he says, "is the Gate, and this Gate was opened to thee when His side was pierced with a lance."*

Elsewhere the holy Doctor has the following reflection: "I can feel no terror at the sight of the multitude of my sins, as often as I call to mind the death of our Divine Lord; for my sins cannot outweigh the merits of such a death. The nails and the spear tell me that I am truly reconciled to Jesus Christ, if I love Him. Longinus opened for me Jesus' side with his lance; I entered therein, and there I rest full of security. Let him who fears love; love casteth out fear."—"Write, O Lord Jesus Christ, Thy wounds in my heart, that I may read therein sorrow and love—sorrow, to bear all sorrow for Thee, love to despise all (earthly) love for Thy sake."

And again: "The strongest friendship amongst men is that which lasts till death, and for which they count it a glory to die. But the Heart of Jesus is our friend both during life, in death, and after death; for He gives eternity to those who love Him. Take, then, this amiable Heart for your friend in preference to all others; for it alone will remain true to you at the day of death, when all things else will be severed from you. Be

* Migne, P. L., tom. xxxv., cols. 1463, 1474, 1535; Nix, *ibid.*, p. 4.

assured that it will never leave you, not even when you see yourself abandoned by your truest friends; but that it will remain at your side in your last combat with the devil; and that it will deliver you from the powers of darkness, and from the fury of those roaring lions, which are on the watch to devour their prey at death."*

3. **St. John Chrysostom** (d. 407), the Saint whose marvellous eloquence won for him the title of the "Golden Tongue," commenting on St. Paul's words, "We are members of His body, of His flesh, and of His bones" (Eph. v. 30), says, that as Eve issued from Adam's side, so we (in our spiritual birth) have come forth from our Saviour's side, the water that flowed therefrom typifying Baptism, whereby we are regenerated to God; the blood symbolizing the Blood of the Eucharist, wherewith we are nourished.—"A soldier pierced Jesus' side and opened for us a passage into the Holy Temple. There I have found a bright treasure (our Lord's Divine Heart), and rejoice to discover there gleaming riches."†

4. **St. Paulinus of Nola** (d. 431). He was the friend of St. Jerome and St. Augustine.

* Fr. Tickell, S.J., "Month of the Sacred Heart," pp., 56, 72.

† Migne, "Le Sacré Cœur et la Tradition," p. 26; Nix, *ibid.*, p. 26; Roman Breviary, Feast of Sacred Heart, Lesson 5.

One who knew him well says he was meek as Moses, priest-like as Aaron, innocent as Samuel, tender as David, apostolic as Peter, and loving as John. "Go to Campania," writes St. Augustine, "and there study Paulinus, that choice servant of God. With what generosity, with what still greater humility, he has flung from him the burden of this world's grandeurs to take on him the yoke of Christ—and in His service how serene and unobtrusive his life!"

St. Paulinus speaks of St. John resting his head on Jesus' breast, and drawing thence from the source of infinite wisdom the inspiration, the sublime mysteries, which he sets forth in his Gospel. "There the Heart of the Incarnate Wisdom made him to be inebriated with the grace of the Holy Ghost, and so to open his Gospel with the mystery of the generation of the Eternal Word."*

5. **St. Peter Chrysologus** (d. 450). He was Archbishop of Ravenna, and famous as a preacher, his sermons being short, impressive, and full of solid instruction. These won for him the title of *Chrysologus* (*i.e.*, "of golden speech"), not because he pleased the ear with mere rhetoric, but because his words were true and of priceless worth.

This Saint, in one of his sermons, speaks of St. Thomas putting his hand into our

* Migne, P. L. tom. lxi., col. 251; Nix, *ibid.*, p. 4.

Saviour's side, and thus reopening the wound to let the light of faith shine forth upon the world—that wound which had already shed water for the cleansing, and blood for the redemption of mankind.*

6. **St. Gregory the Great** (d. 604), the Apostle and Father of Catholic England, in his commentary on those words of the Canticle of Canticles (ii. 14), "Arise, my love, my beautiful one, and come: my dove in the clefts of the rock, in the hollow places of the wall," says this passage applies to the lance pierced side of Christ, the safe refuge of the soul when pursued by its ghostly enemy. The same thought occurs in the works of other early Fathers and Doctors of the Church.

Passages of great beauty in the writings of **St. Epiphanius** (d. 403), **St. Cyril of Alexandria** (d. 444), **St. Leo the Great** (d. 461), **St. Cæsarius** (d. 542), and other great Saints, will be found in Migne, "Le Sacré Cœur et la Tradition."

* Migne, P. L., tom. lii., col. 439; Alban Butler, "Lives of the Saints," December 4.

CHAPTER II

FORERUNNERS OF THE DEVOTION IN THE MEDIEVAL CHURCH

7. **St. Peter Damian,** Cardinal, Bishop of Ostia (d. 1072). Quitting the world, he joined the Camaldolese monks of Font-Avellano; but such was his learning and wisdom that seven Popes in succession made him their constant adviser; and at last, greatly against his will, he was raised to the Cardinalate. In one of his treatises he says: "In the Breast of Jesus lie hidden all the treasures of wisdom and of knowledge, and from that heavenly treasury St. John drew forth the means of enriching our poverty. That Breast, wherein are enshrined all the treasures of the wisdom and knowledge of God, was pierced by a soldier's lance, that thy breast might be cleansed, sanctified, and preserved pure."*

Elsewhere he writes: "It is in the adorable Heart that we find every weapon proper for our defence, every remedy for the cure of our ills, the most powerful succour against the assaults of our enemies, the sweetest consola-

* Nix, *ibid.*, p. 5.

tion to relieve our sufferings, the purest delights to crown our souls with joy."*

8. **St. Anselm, Archbishop of Canterbury** (d. 1109). He was the defender of the Church's rights and privileges against William Rufus and Henry I.; the Father of scholastic theology; the Saint who first established in the West the Feast of the Immaculate Conception. In one of his meditations† he voices the thoughts of many prayerful souls when he says: "What sweetness in His pierced side! That wound has given us a glimpse of the treasure-house of His goodness—that is to say, of the love of His Heart for us."‡

9. **St. Bernard of Clairvaux** (d. 1153). He is known as the mellifluous, or honey-tongued, Doctor of the Church, from the sweetness of his words on our Divine Lord and His holy Mother. He felt his heart transported with love, and this love found utterance in floods of burning eloquence from his lips. In one of his sermons he exclaims: "O how good and pleasant it is to abide in this Heart!—For this purpose Thy sacred Side was pierced that an entrance might be made for us; for this Thy Heart was opened with the soldier's

* Tickell, "Month of the Sacred Heart," p. 47.

† Med. X., "De Passione Christi."

‡ Migne, P. L., tom. clviii., cols. 740, 756; Nix, *ibid.*, p. 5; Roman Breviary, Feast of Sacred Heart, 4th day of Octave, Lessons 4, 5, 6.

lance, that we might find therein a peaceful and quiet abode." "It was, moreover, wounded that through this visible wound we might contemplate the invisible wound which love had already inflicted."—"How could Jesus have given a greater proof of His love than by permitting not only His Body, but also His very Heart, to be wounded by the lance? The wound of the flesh, therefore, manifests the wound of the Heart. Who would not love that wounded Heart? Who would not return the love of such a lover? Who would not embrace Him who is so chaste? Let us, therefore, as far as lies in our power, love Him and make Him a return of love: let us embrace with tenderness our wounded Lover, whose Hands, Feet, Side, and Heart have been pierced by wicked men; and let us not weary of beseeching Him to bind our hard and impenitent hearts with the bonds of charity, and wound them with the darts of His love."

In another place he writes: "I have found the Heart of my King, my Brother, my loving Friend Jesus; what more can I desire in heaven or seek upon earth?"—"O sweet Jesus! what riches are contained within Thy Heart, and how easy it is for us there to enrich ourselves; for we possess this infinite treasure in the Blessed Eucharist."—"Oh, how good and how delightful it is to dwell within this Heart! All that I have, all my

thoughts, all the affections of my soul, I will give in exchange (for His love), casting all my care upon the Heart of our Lord Jesus, and it will be my unfailing support."*

The Saint's beautiful prayer to the Sacred Heart will be found in the Roman Breviary, Feast of the Sacred Heart, Lesson 6.

10. **Gilbert of Holland** (d. 1172). He was an English Cistercian monk of Swineshead Abbey, in the diocese and county of Lincoln. Listening to his twenty-first discourse on the Canticle of Solomon (printed among St. Bernard's works, Ed. Migne, 184, 113), we might almost fancy that the preacher were a contemporary of our own.

"Come forth, come forth, O daughters of Sion," he calls out, "and give yourselves up to the love of this Heart. . . . 'Thou hast wounded my Heart, O my beloved.' This wounded Heart shows the vehemence of His love. O Heart that hast deigned, so sweet art Thou, to manifest Thyself in beatings like to those of our hearts, that we might give Thee love for love! What marvel is this, my brethren! Shall we not call that soul blessed which pierces with the darts of its love the very Heart of our Lord Jesus Christ? 'Vulnerasti Cor meum, vulnerasti Cor meum.'

* Migne, P. L., tom. clxxxiii., col. 1079; Nix, *ibid.*, p. 5; Roman Breviary, Feast of Sacred Heart, Lessons of Second Nocturn.

Weary not of wounding thy beloved, O faithful spouse! Let your acts of love be as darts to pierce Him. Happy shalt thou be if thy arrows be firm fixed in His Heart; if His Heart be the object of thy love, if thy gaze be ever centred upon Him. Sweet wound, whence cometh all our strength! The woman touched but the hem of His garment, and Jesus felt virtue go forth from Him; much more will grace go forth to thee if by thy love His Heart be wounded."*

10*a*. **Richard of St. Victor** (d. 1173), a celebrated theologian and ascetical writer, speaks thus of the devotion: "No sweetness, no tenderness, is comparable to that of Jesus' loving Heart. No heart ever exulted more (to do us good) than that Divine Heart. Our Emmanuel had a Heart of flesh to compassionate us with a compassion that has no equal."†

11. **St. Anthony of Padua** (d. 1231), one of St. Francis of Assisi's most illustrious sons, and a "thaumaturgus" or wonder-worker even to our day. In the sermons published under his name occur the following passages: "He has opened to the dove (*i.e.*, the devout soul) His sacred side and His very Heart, that she may hide herself therein."—"He has bequeathed His Heart to thee while on

* *Dublin Review*, April, 1897, p. 376.
† Nix, *id.*, p. 6; Tickell, *ibid.*, pp. 35, 41.

the Cross, and it was for this reason that He would have His side opened with a spear."—"By entering into the cleft of the rock, the dove is sheltered from the bird of prey: there she finds a peaceful abode, where she can sweetly rest. Even so the religious soul will find in the Heart of Jesus a safe asylum from the attacks of Satan.—Let us not stay, then, at the entrance of the cavern, but penetrate to its inner depths. Let the soul go right in to the source whence the Precious Blood flows, to the very centre of Jesus' Heart. There it will find light, peace, ineffable consolation and delight.—In the deep hollow of that wall, be like the dove that builds its nest therein."*

11*a*. **St. Clare of Assisi** (d. 1253). Inflamed with love for Jesus Christ, and desiring to make Him some return, she thought no exercise more suitable to prove her gratitude than to salute and adore, many times every day, the Sacred Heart of Jesus in the most Blessed Sacrament; and by means of this devotion, as we read in her life, her soul was filled with the sweetest delight, and the choicest favours.†

"If you are anxious about my health," wrote **St. Elzear** to St. Delphina; "if you desire to hear of me, often go to visit our

* Bainvel, p. 215.

† Fr. Croiset, "Devotion to the Sacred Heart, p. 35.

loving Saviour in the Blessed Sacrament; enter into His Sacred Heart, and there you will hear of me, there you will find me, for there is my usual habitation."*

The Franciscan Order.—A well-known hymn sung in Italian Franciscan houses, and dating from the thirteenth century, contains the following words: "Look and see to what love has reduced Me. My Heart is transfixed with a lance. It seeks to possess your heart. You make It pine with love. Hasten to come to Me and give Me your heart."†

12. **St. Bonaventure** (d. 1274). He was the first of St. Francis's sons to write books of devotion. Full of burning love for the Sacred Heart, he exclaims: "With what sweetness is not the soul replenished which through the wounds of Jesus Christ is united to His Heart! My fixed resolve is never to be separated from Jesus. I wish to erect in Him three tabernacles—one in His hands, a second in His feet, and a third inner one in His open side. There I will speak to His Heart, and obtain whatever grace I desire. Oh! if I had been in the place of the lance, I should have wished never to be withdrawn from Christ's side, but would have said, This is my place of rest for ever."‡

* Vita S. Elzear. † Bainvel, p. 209.
‡ Nix, *ibid.*, p. 6; Roman Breviary, Feast of Sacred Heart, Lessons 5, 6.

13. **Blessed Albert the Great,** an illustrious son of St. Dominic (d. 1280). He is styled "Great" and "Universal Doctor" because of his extraordinary genius and extensive erudition. As Professor, he had St. Thomas of Aquin among his pupils. The following passage is from his works: "Jesus wished His precious Blood to flow from the wound of His Heart. to give life to the Apostles, to set them on fire with His love, to mark out for them with His Blood the path to heaven, and to be their guide and companion on their journey thither."

14. **St. Thomas of Aquin** (d. 1274), the Angelic Doctor, whose numerous writings have ever been venerated by the Church as a treasure-house of sacred doctrine. He speaks indirectly of the Sacred Heart in the following passage: "To make certain of our Lord's death, one of the soldiers opened His side with a lance. The Evangelist purposely used the word *opened,* not wounded, because through that side the gate of life is opened to us. This is the door in the side of the ark through which enter all human creatures, who are to be rescued from the flood. That door is for us the entrance unto salvation."*

15. **St. Francis of Assisi** (d. 1226). Father Dalgairns, in his work on the Sacred Heart, writes (p. 62): "Look at that pale and

* Nix, *ibid.*, p. 7.

emaciated figure wandering among the rocks of Alvernia: there is a gentle lustre in his eye, which reveals to you the deep love of God that reigns within him: the wound of the side of Jesus has stamped its impress on his flesh, not less than those of the hands and of the feet. That heart could not forget the wounded Heart of Jesus." Our Lord gave Blessed Margaret Mary to understand that St. Francis was especially united to His Sacred Heart, and that he possessed a particular power of obtaining from It the graces which he asked. One day, as St. Francis knelt in ecstasy before the Crucifix, our Lord's right arm unfastened itself from the cross to embrace him, and clasp him to His breast. This touching event forms the subject of a well-known painting by Murillo.

16. **St. Mechtilde** (d. 1290). She was the sister of St. Gertrude, and a cousin of the Emperor Frederick II. Speaking of the Sacred Heart, she says: "If I were to write down all the favours I have received from this generous Heart, it would fill a book larger than a Breviary." In one of her revelations she heard our Lord say to her: "I give thee My Heart as a place of refuge, that at the hour of thy departure thou mayest turn to it and find eternal rest."—"One day," says the Saint, "the Son of God appeared to me holding in His hands His Heart, brighter than the sun, and shedding on all

sides dazzling rays of light. Our dear Lord at the same time gave me to understand that it is from His Divine Heart that all those graces issue which God pours forth unceasingly upon men."—The Saint declared a short time before her death that, having one day begged of our Lord some great grace on behalf of a person who had asked her to do so, Jesus Christ said to her: " My daughter, tell the person for whom you are praying that she must seek all that she desires in My Heart, and that there she will infallibly find what she wants. Let her cherish a great devotion to My Heart. Let her ask all that she desires through It, like a child that knows no other artifice than that which love suggests, in asking of its father all that it wishes."*

17. **St. Lutgard,** Cistercian nun (d. 1256). Our Lord had bestowed on her the power of healing diseases with the touch of her hand. The rumours of this wonderful power soon spread far and near, and the sick came crowding in from all sides. This naturally alarmed her humility and interfered with her time for prayer and meditation. So she said to her Divine Spouse with touching simplicity: " Lord, why is it that Thou hast given me this mark of Thy favour ? I pray Thee change it for some other." Jesus answered:

* Migne, " Le Sacré Cœur et la Tradition," pp. 172 173; Tickell, *ibid.*, p. 10.

"What favour wouldst thou have?" "O Lord," she said, "give me Thy Heart." Our Saviour replied: "I ask the same thing of thee; give Me thy heart." Thenceforth the Heart of Jesus remained deeply engraved on the heart of Lutgard; or, rather, the two hearts became, so to speak, one and indivisible.*

18. **St. Margaret of Cortona** (d. 1297), the illustrious penitent, whose incorrupt body still testifies to the efficacy of her penance, and the recovered purity of her soul, longed to dwell in the Sacred Heart. One day our Lord asked her, as He did St. Peter: "Lovest thou Me?" Margaret replied: "Not only do I love Thee, but I long, were it Thy good pleasure, to abide in Thy Heart." Our Lord then asked: "Why dost thou wish to enter into My Heart, and not into the wound of My side?" The Saint answered: "O Lord Jesus, if I am in Thy Heart, I shall be in each of Thy wounds"—the pain of each being felt in the Heart.†

19. **St. Gertrude, Abbess** (d. 1302), a Saint whose life was crowded with wonders. So great was her devotion to our Saviour's Passion and to His loving Heart, that it seemed as though He could refuse nothing to her prayer. It would be necessary to give

* "English Messenger of the Sacred Heart," May 1868, p. 244.

† Migne, *Ibid.*, p. 179.

nearly her entire life, if we wished to cite all the places in which she speaks of the adorable Heart. At the tender of age of five years she was confided to the Benedictine nuns of Helfta, near Eisleben, to be educated by them. Later on God called her to that Order, in which she shone as a bright star by the splendour of every virtue. In her deep humility she considered it the greatest miracle of God that the earth should so long support her, the most unworthy and sinful of creatures. As a sign of His indissoluble union with her, Christ, her heavenly Spouse, exchanged in an altogether miraculous manner His Divine Heart with hers, so that He assured a highly favoured soul, "In the heart of Gertrude you will find Me." Our Saviour showed her several times His Heart as the mysterious furnace of His love, and as the treasury of His graces. Thus the Sacred Heart received from her in a certain sense the firstfruits of that tender devotion, which, at a later period, by means of Blessed Margaret Mary, became so dear and beneficial to millions of Catholics. He also appeared to her on her death-bed, and received her soul into His loving Heart.

It is further related of her that one day, when she was favoured with a vision of St. John the Evangelist, she asked him why it was that, though he had reclined at the Last Supper upon the breast of Jesus Christ, he

had written nothing for our instruction on the movements of the Divine Heart. St. John replied in these remarkable words: "I was charged to write for the infant Church the words of the uncreated Word of God. But God has reserved the sweetness of the movements of His Heart, to be revealed in the latter times, in the decrepitude of the world, in order to rekindle the fire of charity, which will have greatly cooled."

At another time, as she was laying before our Lord some trouble which sensibly afflicted her, our Saviour, allowing her to rest her head upon His Heart, said to her: "It is here that you will live sheltered from all afflictions. But every time you abandon this spot, you will be again seized with bitterness of heart, and this as a salutary warning to you that I am the only all-powerful Comforter."*

20. **Blessed Angela of Foligno** (d. 1309). On the death of her husband and sons she left the world, entered the Third Order of St. Francis, and by persevering penance for her sins, in a few years became a Saint. Our Lord once said to her: "For the sins of thy heart I was pierced in the side and Heart with a sharp lance, and thence issued forth a sovereign remedy against all the passions

* Migne, *ibid.*, p. 210; Gallifet, "The Sacred Heart," edited by Fr. Clarke, p. 116.

of the heart." Her devotion to the Divine Heart was thenceforth greatly increased.

21. **Blessed Christina of Stommeln,** near Cologne (d. 1312). She was a Franciscan Tertiary, and was permitted to suffer terrible assaults from evil spirits. Once, when the devil threatened to kill her, she addressed herself thus to the Divine Heart: "Lord Jesus, I beseech you by your sweetest Heart, crushed for love of us, if it be your good pleasure that the evil spirits should take away my life, do you receive in peace my tried and afflicted heart, and guard it mercifully within your loving Heart." Thereupon the terrible conflict ceased, and our Lord, appearing suddenly, filled her with consolation.

22. **St. Catherine of Siena** (d. 1380), a seraphic virgin of the Third Order of St. Dominic, who received on her hands, feet, and side the print of our Saviour's wounds, and was summoned from her obscure home to defend the Church's cause. Father Dalgairns, in his work on the Sacred Heart, writes of this Saint: "O blessed Catherine of Siena! The Lord came in a vision and took her earthly heart away. All at once she was surrounded by a wondrous radiance, and saw our Saviour bearing in His sacred hands a living Heart beaming with light. The Saint fell down upon the ground trem-

bling. Jesus came to her and placed the Heart in her breast, saying: 'Daughter, I have taken away thy heart and have given thee Mine, that thou mayest live by It for ever.'"*

One day she asked our Saviour, in accents of love, why He had willed that His side should be opened after death; and He answered her: "The chief end I had in view was to reveal to men the secret of My Heart, that they might understand that My love is greater still than the outward signs which I give of it; for, while there was a term to My sufferings, My love for them is boundless."

23. **Ludolph of Saxony** (d. 1378), a Carthusian, whose holy life spent in retirement and prayer, is as little known as his works are celebrated. In his great work, "Vita Jesu Christi," he speaks thus of the Sacred Heart: "Our Lord's Heart was wounded with the wound of love for our sake, so that loving Him in return, we might enter through that open wound into his Heart, and there live inflamed with His love, just as iron cast into the fire becomes incandescent.—Let us hasten to enter into the Heart of Christ; let us gather all the love we have, and unite it to His divine love."†

24. **John Tauler** (Thaulerus), a Dominican (d. 1361), famous as a preacher, and as a

* Fr. Dalgairns, *ibid.*; Fr. Gallifet, *ibid.*, p. 120.
† "Vita Jesu Christi," cap. lxiv., No. 14.

writer on mystic theology. In his "Exercises on the Life and Passion of Jesus Christ" he refers to the Sacred Heart as follows: "Christ was pierced in the side close to His Heart, thereby to open for us an entrance into that Heart.—See how His love passeth all understanding! He gives Himself entirely to us, reserving nothing. What could He do more for us? His very Heart He has opened as a secret chamber for the soul, His chosen spouse, to enter therein. He has given us His Heart cruelly wounded to be our abode, till fully purified and rendered spotless and conformed to His Heart, we may be worthy to be drawn with Him into the Divine Heart of the Father. He gives us His Heart to be our abode, and in return asks for our heart to be His place of rest."*

25. **Blessed Henry Suso** (d. 1366). A great contemplative, who entered the Dominican Order in Germany at the age of thirteen. A burning love for the Eternal Wisdom dominated his thoughts and controlled his actions. He had frequent visions and ecstasies, and bore with heroic fortitude afflictions and persecutions. In one of his ecstasies he saw an angel take from him his heart, and unite it in rapturous love with the Sacred Heart. At another time, whilst

* Bainvel, p. 226

plunged in deep melancholy at the thought of the uncertainty of his salvation, he heard a voice from heaven which consoled him greatly. It said: "Arise and enter into My wounds, for it is in them that your only happiness is to be found." Our Lord also invited him to enter into His Heart, there to make his abode, there to be purified in the living water, and crimsoned with His precious Blood, and be eternally united to Him. The Servant of God replied: "Lord, no magnet ever attracted iron to itself so strongly as the example of your loving sufferings draws all hearts to unite with yours."*

25*a*. **Blessed Henry** used lovingly to invite our Lord to come to the refectory with him, and would picture the Divine Guest of pure souls as seated opposite to him at table, and would look at Him very tenderly, and often bow towards Him. At each course that was set before him he used to lift up the plate towards his heavenly Master, and ask Him to bless it. If the food were distasteful to him, he would offer it to the wounded Heart of Jesus, in firm trust that it could then no longer hurt him.

* Bainvel, p. 229.

CHAPTER III

THE DEVOTION IN THE FIFTEENTH AND SIXTEENTH CENTURIES

26. **St. Bernardine of Siena,** Franciscan (d. 1446), a great apostle, who by his burning words, and by the power of the Holy Name of Jesus, obtained miraculous conversions, and reformed the greater part of Italy. His life was one of St. Philip Neri's favourite spiritual books. In one of St. Bernardine's sermons occurs the following passage: "Jesus out of the good treasure of His Heart, which is all love, has brought forth good things (*i.e.*, graces for mankind); but His richest gift was that which He bestowed when hanging on the cross, for there He opened His Heart as a furnace of most ardent charity, with which He wishes to set the whole world on fire.—The Heart of Jesus, in its ardent love, may be compared to a censer filled with burning coals."*

27. **St. Vincent Ferrer,** Dominican (d. 1419), known as the "Angel of the Judgment." Tens of thousands of sinners were reformed

* Serm. LV., part ii., art. 1.

by his sermons, and numerous Jews, infidels, and heretics were converted, his words being enforced by stupendous miracles. One of his sayings was: "Whatever you do, think not of yourself but of God." Speaking of the Passion, he says that when the lance pierced our Saviour's Heart, the mystery of love was unveiled to us, and we see that we owe our forgiveness to that Divine Heart, the shrine of reconciliation between God and man.*

28. **St. Frances of Rome** (d. 1440). For about thirty years she enjoyed the visible presence of her angel guardian, who shielded her in the hour of temptation, and directed her in every good act. In one of her visions of the Passion she saw a bright light flashing from our Saviour's wounded side and Heart. On another occasion she saw a spring of living water issuing from the Sacred Heart, and heard a voice saying: "If anyone thirst, let him come to Me. I will refresh all who answer My call. It is for this that I have opened My Heart, that mankind may be admitted into it as into a place of refuge and refreshment."†

29. **St. Lawrence Justinian,** Patriarch of Venice (d. 1435). At the age of nineteen he

* Quadragesimale, Serm. LXIV., De Passione Domini.

† Bollandus, Acta SS. Tom. II. Martii die 9, pp. 152, 153.

became enamoured of Eternal Wisdom. In sickness he bore unflinchingly wounds which the surgeon trembled to inflict. It was his wont to measure all his sufferings with the crucifix, their duration with the eternity for which he sighed. Speaking of the ineffable delight of the Sacred Heart, he quotes St. Bonaventure's words given above: "I wish to erect in Jesus Christ three tabernacles, etc." (see No. 12).—He adds: "O Lord, wound our unfeeling hearts, kindle our bosoms, that they may be consumed in the fire of Thy love."

30. **Dom Dominic of Treves,** Carthusian (d. 1461). This devout ascetic writes: "Since all good flows from the most sweet Heart of Jesus, you must offer back to His Heart all the gifts, graces, and blessings which have been bestowed upon you and upon all men.—Make this offering when you say the *Gloria Patri*.—Place all your sins before the Heart of Jesus. Through that Heart you should ask for grace and pardon, and should praise and bless God, not only for yourself, but for all who are committed to your care, and for the whole Catholic Church.—Often kiss a picture* of the Heart of Jesus. If you have not a picture of the Sacred Heart, you can make use of one of

* This passage shows that pictures of the Sacred Heart were not unknown in the fifteenth century.

Jesus on the Cross.—Confide to our Lord all your troubles. Draw His Heart into yours, with Its spirit and Its love, Its graces and Its virtues. Abandon yourself lovingly to It in sorrow and in joy. Confide in It and cling to It. Dwell in the Heart of Jesus, and take your rest there. The hearts of mortals will prove false and will forsake you; but the most faithful Heart of Jesus will never deceive, will never abandon you.

"Do not neglect, moreover, to honour devoutly and to invoke the glorious Mother of God, the Mother of mercy, the most sweet Virgin Mary, that she may vouchsafe to obtain for you from the most loving Heart of her Son all that you need. Offer what you have received to the Heart of Jesus through the blessed hands of His Mother. Beseech her maternal goodness to help you, so that, with all the Saints and Elect of God, you may praise and bless the Lord for all the benefits He has bestowed upon you."*

30*a*. **St. Catherine of Bologna,** of the Order of Poor Clares (d. 1463). A Saint whose body is still preserved miraculously incorrupt. The face and hands are now of a dark colour, except one spot on the left cheek, which is said to have been touched with the lips of the Infant Jesus. In the presence of her

* "Ancient Carthusian Devotions to the Sacred Heart."

religious sisters, of whom she was the Superior, she would improvise and sing hymns in honour of our Lord's Passion and adorable Heart. It is said that at times Angels would take up the song, while she accompanied them on the lute. The latter instrument is shown in her room at Bologna.*

31. **Anonymous Carthusian Writer,** of Treves (1470), copied from an ancient manuscript by Surius. "It is quite certain that nothing in Heaven and on earth is better, more perfect, more desirable, sweeter, and more amiable than the very faithful love of Jesus Christ. Is it not, then, surprising and enough to make one weep bitterly, to see how seldom and in how small a degree the love of our Lord Jesus Christ is found even in the hearts of many Christians? Perhaps you, dear reader, may be suffering from this unfortunate and dangerous neglect, and may not know the happiness and sweet joy that the friends of God experience even in this world. I therefore beg you to recall to mind the numerous and wonderful proofs your Creator and Redeemer has given you of His love. I ask you to observe that His most loving and most tender Heart burned for you with a love so free and so generous that truly one can say with St. John Chrysos-

* Migne, *ibid.*, p. 230; "Études Franciscaines," XV. siècle, iv., p. 161.

tom: 'Plus quam amore ebrius fuit Jesus.' 'Jesus is intoxicated, beside Himself with love for souls.' Ah! if it were possible during this life for your heart to contain for Jesus a mere spark of the love with which His Heart burns for you, it could not hold it; but kindled suddenly by so ardent a heat, your heart would be in flames."*

32. **Dionysius, the Carthusian** (d. 1471). The following beautiful passage occurs in his works: "O Lord Jesus, Thou art truly the infinitely loving and amiable guest of the virtuous soul, which, after having served Thee faithfully and generously during the long exile, the painful journey, the hard bondage of this life, returns to Thee the Father, the King, the Judge of the living and the dead Oh, how lovingly and kindly, with what readiness and fatherly goodness dost Thou receive the souls who, notwithstanding temptations, trials, and persecutions, have always served Thee faithfully, and have persevered to the end in Thy service! Then Thou pourest into their bosom the measure of which the Gospel speaks, 'good measure and pressed down and shaken together and running over' (St. Luke vi. 38). They have esteemed and loved Thee above all things; and in return Thou givest them

* "Ancient Carthusian Devotions to the Sacred Heart."

Thyself; Thou revealest Thyself clearly; Thou showest to them Thy great beauty and all the riches of Thy glory; Thou bringest them to Thy *Heart*, and castest them into the centre thereof, into the bosom of Thy love, into the unfathomable depth of Thy mercy. There, in Thy Heart, Thou makest known clearly how tenderly Thou hast loved them from all eternity, and how great has been Thy mercy in choosing them to enjoy unspeakable blessedness, in having predestined them to see, to praise, and to love Thee for ever."

33. **The Devotion in Medieval England.** The devotion to the Five Wounds was at that time (1400) very popular in England, and found a right royal upholder in the person of King Henry V., who by will provided (1415) that daily, for a whole year, should fifteen Masses be offered in their honour for the repose of his soul. In that same year died an Abbot of St. Augustine's, Bristol, John Newland or Nailheart. At his feet, as he lies in state in his abbey church, is a shield upheld by Angels, on which, between the initials of his name, is depicted the bleeding Heart of Christ, wherein three nails are fixed.

In the parish church of Graveney, in Kent, on the brass of Sir John Martyn, Judge of the King's Bench, who died in 1436, the Sacred Heart is represented upheld by two

hands, and on the Heart itself are engraved the words "Jhu Mcy"—*i.e.*, Jesus, Mercy! —On the tomb of Ella, widow of Sir Robert Shardlow, in Our Lady's Church at Bury St. Edmund's, is also a representation of the Blessed Heart of Christ, with the Holy Name upon it. She died in 1457.—About the same period Richard and Joanna Coppyng were laid to rest in Hinton Church, Kent. Their tomb bears no other ornament, needs no other symbol of Catholic love and trust, than the Sacred Heart with the monogram of the Holy Name stamped upon it.*

34. **Blessed Jane de Valois** (d. 1505). Born of the blood royal of France, herself a queen; she led a life remarkable for its humiliations even in the annals of the Saints. Married to the Duke of Orleans, who proved an unworthy husband, she was repudiated by him on his ascent to the throne as Louis XII.; and retiring to Bourges she there founded the Order of the Annunciation. One day, ravished in ecstasy, she saw our Lord and His Mother, who showed her two hearts that seemed united together. Desiring to offer her heart to our Lord, on His asking her to do so, she found, on putting her hand into her breast, that it was gone, being united in love to His adorable Heart.†

* G. Dolan, O.S.B., *Dublin Review*, April, 1897, p. 379.

† Bainvel, p. 215.

34*a*. **Blessed Baptista Varani,** a Poor Clare (d. 1527). In an account of her interior state written in 1491, she says that she saw her baptismal name, Camilla, written in letters of gold in Jesu's loving Heart.*

35. **St. Thomas of Villanova,** Augustinian, and Archbishop of Valencia (d. 1555). He is one of the glories of the Spanish Church. He was known as the father of the poor, on whom two-thirds of his episcopal revenues were spent annually in alms. He daily fed five hundred needy persons, and brought up himself the orphans of the city.—Commenting on the words of the Royal Prophet (Ps. lxxxiii. 4), "The sparrow hath found herself a home, and the turtle-dove a nest for herself where she may lay her young ones," he says: "As the Son of God has His abode in the bosom of His Father, so the Church has established her nest in the Heart of her Beloved, and entering by the opening of His sacred side, she reposes there in peace, and there she hides her children and shelters them from the storm. This is the sacred altar, the inviolable retreat, where the mourning dove secures her young, until the time when, opening their wings for flight, they shall (go forth to) clothe this corruptible body with immortality."†

* Bainvel, p. 216.

† Conciones, tom. ii., col. 237, A.

36. **St. Ignatius of Loyola,** Founder of the Society of Jesus (d. 1556). This Saint was on fire with zeal for God's glory and the salvation of souls. Father Claude Bernier S.J., a religious greatly revered for his holiness by Father Mutius Vitelleschi, General of the Society, is said to have learned by revelation that our Lord bestowed on St. Ignatius a favour similar to that vouchsafed to St. Catherine of Siena, the Divine Heart being placed within the Saint's breast. A venerable tradition ascribes to St. Ignatius the ejaculatory prayer: "Holy Mary, make my heart like to yours and to your loving Son's."*

37. **Saints Ignatius and Francis Xavier** (d. 1556, 1552). Venerable Father Bernard de Hoyos, S.J., who was greatly favoured by the Sacred Heart, saw a wonderful apparition while receiving Holy Communion on St. Ignatius's feast. This great Saint was seen standing on his right side and St. Francis Xavier on his left, their presence making his soul to glow with rapturous affection. After he had received the Blessed Sacrament, the two Saints seemed to fall prostrate in adoration. St. Ignatius was then directed to tell the young religious that the Society had been founded to spread devotion to the Sacred Heart.†

* De Guilhermy, Ménologe S.J. France, i., p. 750; Migne, *ibid.*, p. 254.

† Uriarte, "Principios del Reinado del Corazon de Jesus en Espana," p. 99; Letierce, "Études sur le Sacré Cœur," i., pp. 46, 47.

On another occasion, during the "Novena of Grace" in honour of St. Francis Xavier (March 4 to 12), this great Apostle of the Indies appeared to Venerable de Hoyos several times, and bade him spread everywhere devotion to our Lord's loving Heart.*

38. **Blessed Peter Faber,** St. Ignatius's first companion (d. 1546). He laboured with great results to the Church in Italy, Germany, Portugal, and Spain. In several places of his "Memoriale" or Spiritual Diary, he refers to the Sacred Wound in our Lord's side, and to the streams of grace that flow therefrom. He adds that his delight was to shelter his soul within that loving wound, and in the Divine Heart. Blessed Peter expired in the arms of St. Ignatius, and was revered as a Saint by St. Francis de Sales.†

39. **St. Francis Borgia,** Third General of the Society of Jesus (d. 1572). He left great dignities and possessions to enter the Society, for he was Duke of Gandia, Viceroy of Catalonia, and cousin to the Emperor Charles V. He composed a beautiful salutation of the Wound in our Lord's side, which will be found in Letierce, *ibid.* pp. 47, 48. It begins: "O precious Wound of the Side of Jesus, source of all our happiness, attracted by Thy sweetness, I fix in Thee my abode, and I lay up in Thee all that I have and all that

* Letierce, *ibid.*, p. 47. † *Ibid.*, p. 47.

I hope for." Although he does not expressly mention the Sacred Heart, it is evident from his words that he was thinking of that inner shrine of our Saviour's love.

40. **Blessed Peter Canisius,** S.J., the Apostle of Germany (d. 1589). He was favoured with a vision of the adorable Heart just before he took his last vows at the Mass celebrated by St. Ignatius on September 8, 1549. He tells us in his Memoriale, that as he drew near the altar, an Angel manifested to him all his unworthiness, so that he was afraid; but our Lord disclosed to him His loving Heart, and bade him draw the waters of salvation from that fountain of grace. The Servant of God says that after drinking of that sacred stream, he found himself clothed with a bright garment of salvation, and filled with unspeakable confidence and joy.—In a manuscript written by him, and found among his papers after death, is a morning salutation of the Heart of Jesus composed by St. Mechtilde.*

41. **St. Aloysius Gonzaga** (d. 1591). This young Saint appearing to the Roman Novice, Nicholas Celestini, who was lying at the point of death in the novitiate of St. Andrea, Rome (1765), cured him instantly of his illness, and bade him strive earnestly after perfection, at the same time doing all in his power to

* Letierce, *ibid.*, p. 50.

spread devotion to the Heart of Jesus, "A devotion," he said, "which is specially pleasing to God."—St. Mary Magdalen de' Pazzi, who in a vision saw St. Aloysius in glory, said of him that, during his life on earth, his acts of love and of union with God were like inflamed arrows, with which he pierced the Heart of the Divine Word. (See No. 144.)*

42. **St. Teresa,** Foundress of the Reformed Carmelites (d. 1582). This Saint, whose heart was transfixed by a Seraph, says that at the hour of death it will be an immense consolation to us to reflect that we shall have Him for our Judge, whom we have loved above all things in life. She adds: "The wound in His side, through which He shows us His adorable Heart, is a proof to us of His wonderfully tender love. He allows us to make that wound our place of refuge, our nest, our ark, where, like the dove, we may fly for shelter when pursued by temptation, or trying to escape from the deluge of sin."†

43. **Louis de Blois,** a Benedictine (d. 1566). This great spiritual writer bids us recommend all our actions to the most tender Heart of Jesus, thus to be corrected, purified, and

* Cepari Goldie, "Life of St. Aloysius," pp. 275, 314.

† Migne, *ibid.*, p. 262; Gallifet, edidit Clarke, p. 121.

sanctified. He counsels us also to take refuge in the Divine Heart in all the temptations, afflictions, and trials of this life, there to find strength, mercy, and spiritual consolation. The following beautiful form of offering is recommended by him: "O heavenly Father, I offer Thee the inflamed love and burning desires of the Heart of Jesus, Thy beloved Son, to satisfy for the coldness and aridity of my wretched heart."*

44. **Venerable Lanspergius,** the Carthusian (d. 1539). This devout servant of God did all he could to make known the attractions of the Sacred Heart, and especially recommended that pictures of it should be spread and honoured everywhere. Acting on his advice, every monk in the Carthusian monastery of Cologne had a picture of our Lord's Heart at the door of his cell, to which he paid special veneration. Lanspergius gave the following advice to a friend: "Be sure to have a picture of the Sacred Heart to foster your piety. Place it so that your eyes may often fall on it, in order that, seeing it, the fire of divine love may be enkindled in your soul. Kiss it with the same affection as you would kiss the Heart of Jesus itself; enter in spirit into this Divine Heart, press your own heart to it with holy love; plunge your whole spirit into it, desiring most

* Migne, *ibid.*, p. 255; Bainvel, p. 261.

earnestly to become one with it; and do all in your power to draw into your heart the Spirit of Jesus, His virtues and graces—in a word, all the treasures which are to be found in Him, for the Heart of Jesus is a fountain overflowing with every good."

In another place he says: "Learn to take up your abode in the wound of Jesus's side. Do you seek repose? It is the bed of the Spouse, strewn with roses and lilies. Would you rear your good desires to maturity, and bring to light your good works? It is the nest of the dove. Do you love recollection? It is the solitary sparrow's haunt. Do you love tears and sighs? It is here that the plaintive moanings of the turtle-dove are heard. Are you pressed with hunger? You will find here the manna that falls from heaven in the desert. Are you parched with thirst? You will find here the fountain of living water. Nor need you fear to be badly received. You know too well the endearments which the Son of God lavishes upon those who honour Him. He invites them to repose sweetly upon His Heart, like St. John. He shows them His opened side, as He did to St. Thomas; and gives them to drink from that sacred source."*

45. **Representations of the Sacred Heart in the Tower of London.**—Two prisoners in the

* Migne, *ibid.*, p. 243; Bainvel, p. 258.

Tower, John Baptist and Christopher Perne, commemorated their incarceration in 1556 by carving on the wall of their cell in the Salt Tower a representation of the Sacred Heart.—In another part of the same prison-fortress, in the Beauchamp Tower, sacred by so many associations of the confessors of the faith who there lay captive, we find other two representations of the same sacred symbol, one showing a rudely carved Heart with a cross springing from it; the other, dated 1570, represents a cross with the scroll I.N.R.I. about it, and on the cross in lieu of a figure, the Heart only of our Lord. This, judging from the name Peverel and the armorial bearings which accompany it, was probably carved by some imprisoned member of the Derbyshire family of that name.*

46. **Father Alphonsus Salmeron,** S.J. (d. 1585), one of St. Ignatius's first companions, and one of the lights of the Council of Trent. In his Commentary on the Gospels he says that as sin proceeds from the heart of man, so it was necessary that the Heart of Jesus should be wounded to expiate sin. The wounded Heart of Jesus provides a remedy for all our evils. The opening of the side with the lance reveals to us His Heart wounded for love of us.†

* *Dublin Review*, April, 1897, p. 383.
† Tom. x. in Evangelia, tract 48.

46*a*. **Father Balthasar Alvarez,** S.J. (d. 1580). This spiritual director of St. Teresa entered (says his biographer, Venerable Father Louis de Ponte) into the secrets of the Sacred Heart, and came forth strengthened to mortify himself and to labour with intense zeal for the salvation of souls. It was revealed to St. Teresa that he was one of the holiest persons then living. She revered him as a Saint.*

47. **Father Martin Guttierez,** S.J. (d. 1573). This religious died a martyr's death at the hands of heretics, while passing through France on his way from Spain to Rome. Being greatly distressed at certain minor faults he observed in his subjects, he had a vision in which he saw a tiny heart lying on a silver dish, and overwhelmed by two drops of blood; while above he beheld the Heart of Jesus, large, generous, undisturbed, amid the floods of sin that cover the world. He was thus taught to be more large-hearted, and not to let himself be disturbed by the little faults of those under him. This vision he communicated to Father Balthasar Alvarez.†

48. **Blessed Alphonsus Pacheco,** S.J. (d. 1583), the companion in martyrdom of

* Bouix, "Vie du Père Balthasar Alvarez par le Ven. L. de Ponte," p. 24.

† De Guilhermy, Ménologe, S.J., Espagne, i., p. 319.

Blessed Rodolph Aquaviva at Salsette, near Goa. Whilst receiving on his breast the sword-thrust that caused his death, he raised his eyes to heaven, and implored of our Lord through the wound of His sacred side and Heart to pardon His murderers.*

48*a*. **Blessed Francis Pacheco,** S.J. (d. 1626), suffered a cruel martyrdom by fire at Nangasaki. His heart was inflamed with love for our Lord, and he died praising God and invoking the names of Jesus and Mary.

49. **Blessed John of Avila** (d. 1569). One of the glories of the Church in Spain. He was the Apostle of Andalusia, in whose cities, villages, and mountains he laboured with incredible zeal for forty years. In his spiritual writings he speaks with loving affection of our Saviour's Heart, into which, he says, we ought to enter, there to contemplate the wonderful love displayed towards mankind; there to study the secrets of His love and mercy. He speaks also of the wound in our Saviour's side as the door whereby we enter into the Holy of Holies, the inner sanctuary of His love—that is, into His adorable Heart.

50. **Father Bartholomew de Isla,** S.J. (d. 1576), a Spanish Jesuit, who was for several years Rector of the College at Madrid. When not engaged in the duties of his office, he was invariably found on his knees, either

* De Guilhermy, *ibid.*, Espagne, ii., p. 376.

in his room before a picture of St. Ignatius, or in the chapel before the Blessed Sacrament. He had a great devotion to the wound in our Saviour's side, and sought to spread devotion to it everywhere. He was, in consequence, rewarded with many signal graces from our Lord's loving Heart.*

51. **Father Nicholas Van Esch** (d. 1578). He was a secular priest of Cologne, the intimate friend of Lanspergius and the Carthusians, and the master of Surius and Blessed Peter Canisius. His tender devotion to the glorious Heart of Jesus is seen in the prayers he composed in its honour, and in the advice he gives us to address all our petitions through that loving Heart.†

52. **Venerable Louis of Grenada,** O.P. (d. 1588), was one of the most renowned preachers and spiritual writers of the sixteenth century. St. Aloysius read several of his works with great interior joy. In his "Memorial of the Christian Life" (bk. vi., chap. iv.), the pious author invites the soul to fix its abode in Jesus' Heart, like a dove in the cleft of the rock, and to seek shelter there as in a safe refuge and sanctuary. In our Lord's Heart, he says, and in His wounds, we must study the wonders of His goodness, mercy, and wisdom. Elsewhere,

* De Guilhermy, *ibid.*; Espagne, iii., p. 197.
† Bainvel, p. 263.

speaking of the wound in our Saviour's side, he exclaims: "Open to me, O Lord, open that door and admit my heart into that delightful abode: allow me to pass through it into the interior of Thy tender Heart. Let me quench my thirst at that sacred fount; let me purify myself in that holy stream, and inebriate myself with that heavenly nectar. Permit my soul to sleep and take its rest in Thy Divine Heart, and there forget all the vain cares of this world."*

52*a*. **The Dominican Order.** Long before the great Revelation of June, 1675, they had forestalled our Saviour's desire, and had been accustomed to keep the feast and say the Office of the "Wound in our Lord's Side" on the Friday after the Octave of Corpus Christi, the very day now consecrated by the Church to the Feast of the Sacred Heart.†

53. **St. Catherine de Ricci** (d. 1590). She entered the Dominican Order when only thirteen years of age. The Passion of our Lord was the subject of her daily meditations, and her devotion was rewarded by receiving the impression of the sacred Stigmata on her hands, feet, and side. In one of her ecstasies she felt herself drawn by our Lord towards His loving Heart, and allowed by Him to taste of the ineffable delight that flows from that fount of sweetness. One

* Bainvel, p. 272. † *Ibid.*, p. 231.

drop of that sweetness was enough to turn to bitterness all the joys of earth. Thereafter she longed to suffer all imaginable pains, that our Divine Redeemer might be better known, better loved, and better served.*

54. **Devotion in the English Nunnery, Brussels** (1596). When the Northern Earls rose in defence of the ancient faith, the Sacred Heart and the Wounded Hands and Feet were painted on the banners of the devoted army. Small wonder that when the daughter of the noble leader of that gallant host, the martyred Earl of Northumberland, erected at Brussels the first Abbey of Benedictine Nuns established for Englishwomen since the Reformation, she placed on the shield of her monastery the symbol revered by her father, the Sacred Heart of Jesus (1596). As might have been expected in an Order which had given St. Gertrude and St. Mechtilde to the Church, devotion to the Sacred Heart continued to flourish in the English Abbey at Brussels, and among its numerous colonies till its more public cultus was spread over Europe. And when that day came, it was in the same monastery that the first altar of the Sacred Heart was set up in Belgium.†

55. **Diego Lopez de Salazar,** Scholastic of the Society of Jesus in Chili (d. 1596). He

* Bainvel, p. 276.

† *Dublin Review*, April, 1897, p. 383.

had left great wealth and a high position in the world in order to enter into religious life. His devotion to the five wounds was remarkable, and he often pressed his lips to our Lord's pure breast and Heart. Just before his death he received an assurance from Heaven that he was of the number of the Elect.*

56. **Venerable Father Joseph de Anchieta,** S.J. (d. 1597). He was the apostle and thaumaturgus, or wonder-worker of Brazil, where he laboured with unwearied zeal for forty-four years. So admirable was his innocence, that people spoke of him as "Adam before the Fall." The birds and wild beasts came from the forest at his call, and paid him reverence. He had a most tender devotion to the Passion of our Lord and to His holy Mother. In 1585 he built a church, which still exists, in the district of Espirito Santo, Brazil, and is thought to have been the first sanctuary ever dedicated to the Sacred Heart. Carefully restored in 1880, without altering its ancient features, it is now used as a parish church. On the façade is the figure of a chalice, above which is represented the Sacred Heart surmounted by a cross. There are also representations of the Divine Heart in the centre of the chancel-arch, and over the side-altar at the end of the left aisle.†

* De Guilhermy, Ménologe, S.J., Espagne, ii., p. 307.

† *Ibid.*, p. 213.

CHAPTER IV

DEVOTION TO THE SACRED HEART FROM 1600 TO 1670

57. **St. Mary Magdalen de Pazzi** (d. 1607), a Carmelite nun of Florence. She was so inflamed with the love of God that she seemed more like a Seraph than a human being. Her ecstasies were almost continual, and her love for our crucified Lord made her constantly repeat that she wished "to suffer (with Him) and die." Our Lord having promised to place His adorable Heart in her breast, as He had done to St. Catherine of Siena, she invited our Lady, St. Angelus the Carmelite, St. Catherine of Siena, to be present and help her with their prayers; then, folding her arms on her breast, she received the Divine favour with ecstatic joy, and for a time seemed dead to all the things of this earth.*

58. **Father John Perez de Aquilar,** S.J. (d. in Peru, 1609). Nadasi relates that while this great servant of God was one day serving the poor and sick in a public hos-

* See her Life; also Bainvel, p. 277.

pital, with the same reverence with which he would have waited on our Lord Himself, a stream of light issuing from the breast of the crucifix shone upon him, filling him with a holy transport of love.*

59. **Father Peter Ribadeneira,** S.J. (d. at Madrid, 1611), the spiritual child and biographer of St. Ignatius. Admitted by the Saint into the Society at the early age of fourteen, he became one of its most distinguished members, and was renowned for his eloquence in Spain, Italy, Sicily, and Belgium. In the preface to his great work, "Flores Sanctorum," he refers to the wound in our Saviour's side and to His most gracious Heart as a fountain of life, whence the stream of salvation has flowed to us, and as an open gate through which we may enter into the realm of eternal bliss.†

60. **Father Antony de Padilla,** S.J. (d. at Valladolid, 1611). Of noble birth, he forsook princely titles and rich estates to put on the livery of poverty for Christ's sake. His religious life was characterized by extraordinary fervour and humility. On his death-bed he was terrified at the thought of the coming judgment; but after receiving the Holy Viaticum he exclaimed: "Why should I fear, dear Lord, when Thou hast

* Drews, Fasti Soc. Jesu., August 24.

† De Guilhermy, Ménologe; S.J., Espagne, iii., 107.

said to me that Thou bearest me within Thy Heart? And since I am in Thy tender Heart, I need not fear to go whithersoever Thou willest." At once his soul was filled with interior calm and joy, and he died the death of the Saints.*

61. **Father Alphonsus Ezquerra,** S.J. (d. at Alcala, 1637). Of angelic innocence from his youth, he was favoured, like St. Frances of Rome, with the visible presence of his Angel Guardian, who walked about with him in his room, accompanied him to the chapel and to the altar, and after the consecration remained kneeling at his side. Our Lord is said to have rewarded his innocence and devotion by clasping him more than once to His Sacred Heart; and on one occasion Our Lady was seen to place his soul within the Divine Heart.†

62. **St. Rose of Lima** (d. 1617). Though a delicate maiden, she was so inflamed with the desire to suffer for Christ crucified that she inflicted on herself incredible austerities. Amid her excruciating pains of body and soul, she cried out: "Lord, increase my sufferings, and with them Thy love in my heart." Our Lord replied: "Rose of My Heart, be thou My spouse," united to My Heart in suffering, innocence, and love.‡

* De Guilhermy, *ibid.*, Espagne, iii., p. 479.
† *Ibid.*, Espagne, ii., p. 391.
‡ Life of the Saint.

63. **Father Francis Suarez,** S.J. (d. at Lisbon, 1617), said to be the greatest of modern theologians, was as saintly as he was learned. While at prayer he was seen raised several feet from the ground, his face and breast brightly illumined with light flashing from the crucifix. At the moment of death he cried out in a holy transport: "I did not know that it was so sweet to die." In one of his Commentaries on St. Thomas he speaks of the wounding of our Saviour's side, observing that that wound was opened in order that His Heart might be revealed to mankind, and that we might enter into that Heart to find rest for our souls.*

64. **St. Alphonsus Rodriguez,** S.J. (d. at Majorca, 1617). This holy lay-brother was most tenderly loved by Christ our Lord and His blessed Mother, and by them enriched with many singular graces. They visited and consoled him in sickness; they sat near his bed and conversed with him, curing him completely of his illness. Among his spiritual notes he has left some beautiful thoughts on the soul dwelling within the Redeemer's Heart. The pious soul, he says, reads in Jesus's looks the pain he is suffering in His Heart, and drinks of the saving stream that flows from that blessed source.†

* De Guilhermy, *ibid.*; Espagne, iii., p. 131.
† See his Life, by Fr. Goldie; Bainvel, p. 274.

65. **Thomas Stillington** (d. at Messina, 1617), an English Jesuit novice. He cherished a very tender devotion to the Passion and to the wounds in our Saviour's side. In his last illness he suffered from an acute pain in the side. This he accepted as a special grace, being a constant reminder to him of what Jesus had suffered, and a means of keeping united constantly with His suffering Heart. He died at the age of twenty-three, while reciting Psalm cxxi.*

66. **Father Alvarez de Paz,** S.J. (d. at Potosi, 1620), one of the most famous of Jesuit ascetical writers. He had bound himself by vow never to commit a deliberate venial sin. While in the act of writing his spiritual works, he was seen at times surrounded with light. In his "Inquisitio Pacis" he counsels us to enter into Jesus' amiable Heart, that we may there learn to make our hearts conformable to It; and adds that devotion to this loving Heart is the most efficacious means to acquire all virtues. In a prayer he composed, the Sacred Heart is addressed as the gate of life, the fountain of living water.†

67. **Father Andrew Caro,** S.J. (d. at Manilla, 1620), an apostle of the Philippines, burning with intense zeal for souls. He is

* De Guilhermy, *ibid.*, Grande Bretagne, ii., p. 240.
† *Ibid.*, Espagne, i., p. 111.

said to have raised to life a dead Indian that he might hear his confession—a miracle like to that performed by St. Philip Neri in Rome on Paul Massimo. He had a great devotion to the Holy Ghost and to the Sacred Heart; and on the Feast of Pentecost he felt his breast on fire like St. Philip's. Every day at Mass, while receiving the Precious Blood, he imagined that he was drinking at the fountain of life that gushes from Jesus' wounded Heart.*

68. **St. Francis de Sales,** Bishop of Geneva (d. at Lyons, 1622). The name of the Saint is synonymous with gentleness and sweetness—virtues which he had learned from Him Who said, "Learn of Me, for I am meek and humble of Heart." By these qualities he won the hearts of all with whom he came in contact. It is said that he brought back to the Faith 72,000 Calvinists. His great devotion to the Sacred Heart is clearly shown in his writings, and in the Constitutions he drew up for the Order of the Visitation. To this Order he gave as armorial bearings and seal a heart pierced by two arrows, enclosed in a crown of thorns, and with a cross planted in the heart. He called the Religious "the adoring children and servants of the loving and paternal Heart of Jesus." Above all things, he wished

* De Guilhermy, *ibid.*, Italie, ii., p. 668.

them to imitate our Lord's hidden life, and to practise His two favourite virtues—meekness and humility of heart. In 1697 his writings were used to obtain the Holy See's approval of the devotion to the Sacred Heart. —A few of the Saint's words are here given: "In its more than maternal affection, Jesus' Divine Heart foresaw, prepared, merited, obtained for us all the graces which we receive. . . . O sweet Jesus! unite me ever more and more to Thy Heart, that I may be consumed with love of Thee, and be lost in its sweetness.—O sovereign love of the Heart of Jesus! what heart can bless and praise Thee as Thou deservest to be blessed and praised?"—"May our Lord's amiable Heart ever live in our hearts!"

69. **Father Antony le Gaudier,** S.J. (d. at Paris, 1622). A great servant of God, and one of the Society's most eminent spiritual writers. Of his work, "De Perfectione Vitæ Spiritualis," Father Roothaan, General of the Society, said that it was one of the grandest monuments ever erected to the glory of God by a son of the Society. Like St. Antony, his patron, he was frequently assaulted by the devil under visible form; but he merely laughed at the evil spirit's futile attempts. In his writings he has some striking passages on devotion to the Sacred Heart, which he proposes as a means of perfection, leading us to an inner knowledge

of Jesus Christ, and to the constant practice of prayer and self-denial.*

70. **St. Fidelis of Sigmaringen,** a Capuchin (d. 1622). This holy martyr had a great devotion to Jesus' loving Heart, to which he consecrated himself in the following prayer: "O most sweet Heart of Jesus, I give unto Thee, Who art the source of all good, my heart, with all its affections. I place before Thee all my sins and faults, that they may be blotted out by Thy Precious Blood. But especially I ask of Thee that in the dreadful hour of my death I may find a sure resting-place in the wound of Thy adorable Heart." The Sacred Heart accepted this consecration, and filled the Saint's heart with so many graces that his most ardent desire was "to shed his blood for Jesus Christ and for the Church." This wish was fully realized. When leaving his monastery for the last time, he was told that he would fall into the hands of the heretics and meet with certain death. His brief answer was: "I have offered myself for this." The holy Martyr's breast was stabbed by the heretics, and a sharp spear pierced his heart.†

71. **Venerable Father Louis de Ponte,** S.J. (d. at Valladolid, 1624). It is said of him that he was often seen during prayer radiant

* De Guilhermy, *ibid.*, France, i., p. 498.

† Malfatti, S.J., "German Messenger of the Sacred Heart."

with light, and that the wounds caused by his cruel disciplines were healed by Angels. In his well-known meditations he speaks with great feeling of the wound in our Saviour's side, and of the mystery of love thereby revealed to us. His wish, like St. Bonaventure's, was to build three tabernacles —one in Jesu's wounded hands, another in His feet, and the third in the Divine Heart.*

72. **Father Jerome Dias,** S.J. (d. at Coimbra, 1624), a preacher of amazing eloquence, and a model of the interior life. From reading the life and writings of St. Teresa he was inspired to aim at the highest perfection. His devotion to the Five Wounds was remarkable: every day he hid himself therein, finding there an inexhaustible source of sweetness and grace. His daily prayer to the Sacred Heart was that he might be loyal and generous in the service of God. Having to undergo most painful surgical operations, he betrayed not the slightest emotion, saying that he had taken refuge in our Lord's sacred wounds.†

73. **St. Michael de Sanctis,** a Trinitarian (d. 1625). While praying to our Lord that he might have a more tender heart, one more impressionable to the impulses of grace, he felt as though his heart were taken from him,

* De Guilhermy, *ibid.*, Espagne, i., p. 290.
† *Ibid.*, Portugal, ii., p. 132.

and the Divine Heart, burning with love, placed in his breast.*

74. **Peter, Cardinal de Bérulle** (d. 1629), one of the great lights of the French Church in the seventeenth century, and founder of the French Congregation of the Oratory. His letters and spiritual writings contain many touching allusions to the Sacred Heart. "In His loving Heart," he says, "our Lord has opened for us a delightful retreat, wherein to hide. Let us give thanks to the Eternal Father, who, while decreeing that His Divine Son should undergo the expiatory death of crucifixion, willed also that He should suffer a wound which formed no part of crucifixion, so that a home might be opened to us in the Sacred Heart."

75. **Father John Suffren,** S.J. (d. at Flushing, 1641), confessor to Maria dei Medici, Queen consort of Henry IV., and to Louis XIII. He was greatly revered for his holiness of life and his eloquence in speaking on divine things. One of his pious practices was to recite daily after Mass a beautiful prayer to the Sacred Heart, composed by himself, in which he asks pardon for all his distractions and coldness, and unites all his prayers with the prayers, praises, and sacrifice of Jesus Christ.†

* Letierce, *ibid.*, p. 80.
† De Guilhermy, *ibid.*, France, ii., p. 292.

76. **St. Jeanne Frances de Chantal** (d. 1641), foundress with St. Francis de Sales of the Order of the Visitation. Her heroic prayer, exemplified in her life through all its stages, was: "Lord Jesus, may Thy Will be done (in me), with no *ifs*, with no *buts*, with no exceptions." Her letters and exhortations to her nuns abound in tender references to the Sacred Heart, as when she says: "May God grant us the grace to live and die in the Sacred Heart."—"Pray that your heart may become like to the Heart of Jesus."—"O sweetest Mother Mary, put me, your unworthy child, and my resolutions in the Heart of your Divine Son."

77. **Venerable Marina de Escobar** (d. 1633) and **Venerable Maria d'Agréda** (d. 1665) were favoured with remarkable revelations touching the Passion of our Lord and His wounded Heart.*

78. **Father Augustine Baker,** Benedictine (d. 1641). In his Devout Exercises on the Passion at the end of "Sancta Sophia," he gives the following fervent prayer: "Thou wouldst, O my best Beloved, that Thy mellifluous Heart should be wounded for me. Oh, that it might please Thee to make a most deep wound in my heart with the lance of Thy love, and unite it to Thy most Sacred Heart, in such manner that I may have no

* Bainvel, pp. 282, 283.

power to will anything but what Thou willest. Bring in, O my Lord, bring in my soul through the wound of Thy side into the bosom of Thy charity and the Treasure-house of Thy Divinity, that I may joyfully glorify Thee, my God, crucified and dead for me. Amen."

79. **Father Mathias Hajnal,** S.J. (d. 1644), a famous missionary in Hungary, where for twenty-six years he laboured with incredible zeal for the salvation of souls. In 1629 he published a book in Hungarian bearing the title "Manual of the Friends of the Sacred Heart of Jesus." It contains meditations, prayers, and hymns to the Sacred Heart, and is embellished with engravings of our Lord's Heart encircled with flames.

80. **Dominic da Cunha,** Scholastic of the Society of Jesus (d. at Lisbon, 1644). He was an artist of considerable repute in the world, where he led a wild and dissipated life till the age of twenty-two. He was then converted by his mother's prayers, and entered religious life, where he at once sprang forward on the path of heroic self-sacrifice, resolved to attain to the virtues of the Saints. Our Blessed Lord's Passion was the constant subject of his meditations, and more than once, as he knelt before the tabernacle, our Lord was seen to come and clasp him to His Heart.*

* De Guilhermy, *ibid.*, Portugal, i., p. 435.

81. **Blessed Mary Anne of Jesus,** the "Lily of Quito" (d. 1645). In her innocence and austerities she resembled St. Rose of Lima and St. Rose of Viterbo. Her bed was a hard plank, her food but one ounce of bread in the week. On her head she wore a crown of thorns, on her wasted body a hair-shirt, and within her shoes she placed tiny pebbles. While thus austere to herself, she was full of sweetness to others, thereby gaining many souls to God. She died at the age of twenty-six, pressing her lips to the Crucifix, and to our Lord's Sacred Breast and Heart, full of ecstatic love.

82. **Father Antony Castelli,** S.J. (d. at Palermo, 1646). He was born at Florence of a noble family closely related to the Medici. His youth, spent amid the pleasures of the court, was far from edifying; and though he was created a Knight of St. John of Jerusalem, he seems to have given little thought to the claims of religion. Converted on hearing the holy name of Mary invoked by a person in danger, he entered religious life, where he expiated his past faults by the greatest humiliations, leading the life of a hidden martyr. —His devotion to our Blessed Lord was such, that he received special consolations from the Sacred Heart, was permitted to rest his head on the Divine Breast, and was gladdened with the assurance of his eternal salvation.*

* De Guilhermy, *ibid.*, Italie, i., p. 219.

83. **Joseph Silvestri** (d. at Palermo, 1648), a holy lay-brother, S.J., very dear to our Lord's Heart because of his humility and austerities. One day he saw our Saviour sitting in the refectory with the community, and Angels bringing to Him the portions of food or fruit of which the religious had deprived themselves for His sake. At another time, while praying in the chapel among the novices, he saw our Lord descend from the altar and touch the lips of each with some crimson drops from the wound of His adorable Heart. One novice alone was excluded from this favour, and he soon after abandoned his vocation.*

84. **Venerable Father John de Brébeuf,** S.J. (d. a martyr in Canada, 1649). After labouring in Canada amongst the Hurons for several years, he was captured by the savage Iroquois Indians, who inflicted on him barbarous cruelties with knives, scourges, fire, and boiling water, the very recital of which makes one shudder. The worst sufferings of the early Martyrs were renewed in him. It is said that he drew all his fortitude and power of endurance from the Sacred Heart, and that in his meditations he sought rest in that Divine abode.†

85. **Venerable Father Gabriel Lallemant,** S.J. (d. a martyr in Canada, 1649). He was

* De Guilhermy, *ibid.*, Italie, ii., p. 54.
† *Ibid.*, France, i., p. 357.

Father Brébeuf's companion on the mission and in martyrdom. Unheard of cruelties were practised upon him by his savage tormentors, who roasted his body, then tore him to pieces. He was accustomed to excite himself to fervour with these words: "Courage, my soul! Let us go on in holiness of life, so as to give all the consolation we can to the most loving Heart of Jesus. He is worthy of being served by us, even though His service should bring sufferings of every kind."*

86. **Father Vincent Caraffa**, Seventh General of the Society of Jesus (d. in Rome, 1649). He was a member of an illustrious ducal family of Genoa. From his youth he was known as "the Angel"; and Father Julius Mancinelli, a great servant of God, is said to have seen him surrounded with light, as he approached the altar to receive Holy Communion. The pious works written by him breathe a spirit of seraphic love. Like St. Bonaventure, he made the wound in our Saviour's side his constant resting-place. In his "Path to Heaven" (Camino al Cielo), Part II., he exhorts his readers to devotion to Jesus' loving Heart.†

87. **Father James Pinto** (d. at Madrid, 1650), Rector of the Colleges of Sassari and Madrid. In his work "Christus Crucifixus"

* De Guilhermy, *ibid.*, France, i., p. 362.
† *Ibid.*, Italie, i., p. 653.

(lib. v., tit. i., loc. 6), he says: "Of all deeds, inspired by mercy and done upon the cross the greatest and noblest was that Jesus Christ willed His Heart should be rent open: as though it were not enough that His Body should have been torn by the scourges and nails. He wished to show, not only by the wounds of His Body, but also by the opening of His tender Heart, how great was His compassion for our miseries."

88. **Father Michael Alford,** S.J. (d. at St. Omers, 1652). He laboured and suffered much on the trying English mission (chiefly in Leicestershire) for thirty years. Referring in his notes to the wound in our Saviour's side (and indirectly to His Sacred Heart), he says: "There I wish to die like a bird in its nest" (In nidulo moriar).*

89. **Father Antony Ruiz de Montoya,** S.J. (d. at Lima, 1652). A great apostle in Paraguay, where he converted countless idolators to the Faith. In search of souls he travelled thousands of miles on foot, and underwent labours, fatigues, hardships, persecutions, such as are related in the Lives of the Saints. To encourage him in his apostolic work, our Lord is said to have clasped him to His Breast and Heart, filling his soul with ineffable delight.†

* De Guilhermy, *ibid.*, Grande Bretagne, ii., p. 119.
† *Ibid.*, Espagne, i., p. 563.

90. **Father Raymond Rocca,** O.P. (d. 1655), Novice-Master in the Dominican Convent, Naples. On occasion of some public ceremony, in which Raymond had instructed the novices how to conduct themselves, the Prior believed him to be in error on some point of the Rule, and, in full chapter, in the presence of his novices, gave him a reproof of unusual severity, telling him he was both ignorant of the ceremonies of the Order and negligent of the Rule. As he made an offering of this mortification to God, having retired to his own cell, the room was suddenly filled with light, and our Lord appeared to him in glory. "Raymond," He said, "rejoice greatly, for indeed thou seest that I care for thy soul by sending thee these tribulations." Then, pointing to the wound of His Heart, "There," He added, "is the paradise for the sorrowful; be of good heart, therefore, for thy home is ready for thee there."*

91. **Father John Baptist de St. Jure,** S.J. (d. in Paris, 1657). A great ascetical writer, who held for many years the office of master of novices, being endowed with a rare talent of directing souls in the way of God, and of penetrating the secrets of hearts. His one burning desire was to make our Lord better known, better loved, and better served: Venerable Jane of the Angels is said to have

* Drane, "Spirit of the Dominican Order," p. 226.

seen him while he was saying Mass, united to the Sacred Heart by a golden chain. Blessed Margaret Mary used to read his spiritual works with great delight. In one of these—"L'Homme Spirituel"—he exhorts us to live united to Jesus' merciful Heart, and to make there our home, there being no abode so rich, so delightful, so consoling as that.*

92. **Father Francis Raulini,** S.J. (d. at Parma, 1657). He was beloved by all who knew him for his amiability and sweetness. Although a learned theologian, it was his delight to teach catechism to children and the poor. When he was dying, a holy person is said to have seen our Lord and His Mother coming to meet him, and his soul seemed to pass out of his body into the Sacred Heart.†

93. **Father Eusebius Nieremberg,** S.J. (d. at Madrid, 1658). Though born in Spain, he was of German parentage, his father being one of the King of Spain's bodyguard. The story of his vocation and the struggle to obtain his father's consent reminds one of St. Aloysius. In his ascetical works he earnestly exhorts us to be very devout to Jesus' all-merciful Heart. "Ah, my soul!" he writes, "since the door is open in Jesus' side, enter into the secret chamber of His

* De Guilhermy, *ibid.*, France, i., p. 561.
† *Ibid.*, Italie, ii., p. 166.

love. The beloved Disciple has told us that Jesus loved His own even to the end. He has loved us even beyond the end—*i.e.*, beyond death, by giving us His Heart after death. . . . See, the breast of Jesus is laid open, His Heart is gashed and torn, yet we would keep our will unbroken."*

94. **Father Adrian Lyraeus,** S.J. (Van Lyère) (d. at Brussels, 1661). He was a famous preacher in Brussels, where for thirty years his words of fire inflamed the hearts of his hearers. In his treatise "Imitatio Jesu Patientis" (lib. v., cap. vi.) he has some tender reflections on our Lord's bountiful Heart: "It was indeed barbarous cruelty," he says, "that led to the piercing of that adorable Heart with a spear, after Jesus was dead. . . . Jesus willed that His breast should be thus opened in order to nourish us with His very Heart's Blood, as the pelican feeds its young ones with its blood."

95. **Father Gaspar Druzbicki,** S.J. (d. at Posen, 1662), a great servant of God, remarkable for his apostolic spirit, his deep spirituality, and wonderful prudence. His life was a prolonged martyrdom because of his austerities. He offered himself with his reputation as a victim to our Lord, and was taken at his word, for God allowed him to be calumniated, maltreated, abandoned, de-

* De Guilhermy, *ibid.*, Espagne, i., p. 547.

spised, even by those who ought to have befriended him. He was the author of the *first* Manual of Devotion to the Sacred Heart, containing prayers, litanies, hymns in its honour; a work which has been recently reprinted.*

96. **Father Joseph Surin,** S.J. (d. at Bordeaux, 1665). Of stainless innocence from his childhood, he was very dear to the Sacred Heart, and permitted to share in the sufferings of the Passion. For twenty years he was cruelly molested by evil spirits, who forced him to commit such extravagances, that he was universally reputed insane. Sufferings poured in upon him from all sides, and at times he felt as though God had abandoned him. Despised in life, after death he was revered as a Saint. In his spiritual works he speaks with great tenderness of Jesus' affectionate Heart. "It is there that those Saints who have loved the most have made their home."—To a dying person he wrote exhorting him to enter in spirit into the wound of Jesus' side, and there close his eyes and thoughts for ever to all the things and concerns of earth."†

97. **Father Balthasar de Loyola,** S.J. (d. at Madrid, 1667). The son and heir of the Emperor of Fez and Morocco, he was miracu-

* De Guilhermy, *ibid.*, Grande Bretagne, i., p. 366.
† *Ibid.*, France, i., p. 527.

lously converted from Mohammedanism by a vision of our Lady, and at his baptism changed his name from Sherif Mohammed to Balthasar. For a considerable time after his conversion he suffered terrible assaults from the devil, which drove him almost into despair; but our Lord is said to have comforted his afflicted servant by appearing to him, and shedding sweet light and refreshment on him from His most loving Heart.*

98. **Father James Petrucci,** S.J. (d. in Rome, 1669). He was the Pope's preacher in the Vatican, and was employed by Urban VIII. in the revision of the Breviary. Many of the hymns in the Ecclesiastical Office are from his pen. In a discourse delivered in presence of Urban VIII. and the Cardinals on occasion of the Jubilee year, 1625, referring to the opening of the "Holy Door" (Porta Santa) in St. Peter's, he said that the opening of our Saviour's side on the cross was an opening for us of the Holy Door that led to the shrine of the Sacred Heart. The lance, he added, was the key that unlocked that Holy Door, to admit us into the inner sanctuary, the Holy of Holies, of Jesus' Heart.

99. **Father John Paulinus,** S.J. (d. at Munich, 1671). In his Colloquies with our Saviour on the cross (Pia cum Jesu vulnerato

* De Guilhermy, *ibid.*, Italie, ii., p. 179.

colloquia), he has several beautiful prayers to the Sacred Heart full of tenderest pathos, also an act of consecration of one's own heart to the Divine Heart.*

100. **Venerable Mary of the Incarnation** (d. at Quebec, 1672), a French Ursuline nun. She was so filled with apostolic zeal that in 1640 she crossed the ocean to Canada, where she founded a branch of the Order to work especially for the training of Indian girls. One night, while praying most earnestly for the Church, she perceived by an interior light that her prayer was not so graciously heard as usual, which greatly afflicted her. She then heard a voice saying: "Ask Me by the Heart of Jesus, My beloved Son; it is through that Heart that I will listen to thy prayers and grant thy desires." From that time forth she allowed no day to pass without offering the Heart of Jesus for the salvation of souls, for which object she composed a special prayer. The extraordinary favours she received from the Divine Heart are related in her autobiography, written at the command of her Superiors.†

101. **Venerable Anne Marguerite Clement,** of the Order of the Visitation (d. 1661). She

* Southwell, Biblioth. Scriptorum Soc.

† Gallifet, "Devotion to the Sacred Heart," edidit Clarke.

was one of the first community of Visitation nuns trained by St. Francis de Sales, and one of those chosen by God to spread through France the sweet, fragrant spirit of that Order. Her life was one of heroic virtue, signalized by miracles of grace. She relates in her spiritual notes that on one occasion her heart seemed to be drawn out of her breast, and placed deep in the adorable breast of Jesus. "Oh, what holiness and perfection," she exclaims, "are contained in our Saviour's Heart! It is an abyss of love."

102. **Mother Helen Angélique l'Huillier** (d. 1655), **Sister Anne Marie Rosset** (d. 1667), **Sister Jeanne Bénigne Gojos** (d. 1692), Visitation nuns. These privileged souls were inflamed with love for the Sacred Heart, and enriched by it with extraordinary favours. Hidden in the cloister, unknown to the world, their lives were spent in closest union with the Heart of their Divine Spouse.

102*a*. **Venerable Mother Ursula Benincasa** (d. 1670 ?), foundress of the Theatine nuns of the Immaculate Conception. This holy religious had a heart like St. Philip Neri's on fire with Divine love, and at times she had to apply cloths steeped in cold water to her breast to assuage the heat. She had a most tender affection for our Lord's loving Heart, and after her death her heart was found to

be as though it had been scorched by the action of fire.

103. **Marks of Devotion in England in the Sixteenth and Seventeenth Centuries.**—A paten now at St. Bede's Church, Appleton, Lancashire, but of London make and dated 1633, shows the Sacred Heart with the three nails; while a few years later, in the very midst of persecuting England, the Sacred Heart, with the monogram of the Holy Name, was placed in full view of the high-road on a gable front of the manor-house of East Hendred, Berks, the seat of the staunch old family of the Eystons (1661), where it may be seen to this day.—When that holy man, the last Abbot of St. John's at Colchester, was led forth to martyrdom, he bore with him on his pectoral cross the figure of the Sacred Heart with the five wounds, a sacred emblem which had been so dear to his brethren in happier days.—When the good old priest Oliver Smythe was laid to rest in 1544 in the collegiate church of Ottery St. Mary no ornament marked his grave, save the old familiar emblem, the Sacred Heart of his Redeemer.*

* *Dublin Review*, April, 1897, pp. 382, 384.

CHAPTER V

THE GREAT REVELATION TO BLESSED MARGARET MARY — THE DEVOTION FROM 1675 TO 1700.

104. **Blessed Margaret Mary Alacoque** (d. 1690). She was born at Terreau, in Burgundy, in 1647, and died at Paray le Monial. From her tenderest years she felt, like St. Stanislaus, a horror of the very shadow of sin. When only twelve years of age she had already started on the path of sanctity: her prayers were prolonged to four hours each day, her fasts were frequent, the best of her food was given to the poor, and on her tender body she wore an iron chain. In 1671 she entered the Order of the Visitation.—Our Lord appeared to her on many occasions, "displaying to her His Sacred Heart, sometimes burning like a furnace, and sometimes torn and bleeding by reason of the coldness and sins of men." On June 21, 1675, the Friday following the Octave of Corpus Christi, Blessed Margaret Mary and Venerable Father de la Colombière, who was appointed by our Lord as her co-operator to spread the devotion to His

Sacred Heart, made a full act of consecration of themselves to that Divine Heart. They were its first disciples.

Words of Blessed Margaret Mary: "Why cannot I make known to the whole world all that I know of this sweet devotion? I believe that there is no exercise belonging to the spiritual life better calculated speedily to raise a soul to the highest perfection. Our Lord has shown me treasures of love and of graces, which He has in store for those who shall devote themselves to giving and procuring for His heart all the honour and all the love they possibly can; treasures so vast, that it is beyond my power to express what I feel concerning them.—The Sacred Heart is a casket full of graces. Our confidence is the key. Oh! how sweet it is to die, after having kept up a constant devotion to Him who is to be our Judge."

105. **The Great Revelation,** 1675.—Blessed Margaret Mary relates the vision as follows: "As I was in prayer before the Blessed Sacrament on a day within the Octave of Corpus Christi, I received from my God excessive graces of His love. Feeling myself touched with the desire of making Him some return, and of rendering Him love for love, He said to me: "You cannot make Me any greater return of love than by doing what I have so often asked of you." And then, disclosing to me His Divine Heart, He

added: "Behold this Heart which has loved men so much that It has spared nothing even to the exhausting and consuming Itself, in order to testify to them Its love; and in return I receive from the greater part of men nothing but ingratitude, by reason of the contempt, irreverence, sacrilege, and coldness which they show Me in this Sacrament of Love. But, what I feel still more is that I receive this treatment from hearts which are consecrated to Me. On this account I ask of you that the First Friday after the Octave of Corpus Christi be set apart for a special feast to honour My Heart, by communicating on that day and making to It reparation and satisfaction by a solemn act, so to repair the indignities which It has received during the time It has been exposed on My altars. I also promise you that My Heart shall expand Itself to shed in abundance the influence of Its Divine Love upon those who shall pay It this honour, or procure it to be paid."

106. **A Supreme Effort of Love.**—In another vision our Divine Lord gave Blessed Margaret Mary to understand that it was by a last effort of His love towards mankind that He had resolved to disclose to them the treasures of His Divine Heart, thereby to excite in them this devotion, which has power to awaken the most insensible hearts to His love, and to kindle the least fervent with its flames.

107. **Promise of Abundant Graces.**—"Publish everywhere," were the words of Jesus Christ to His servant, "suggest, recommend this devotion to persons of the world as a sure and easy means of obtaining from Me a true love of God; to ecclesiastical and religious persons, as a powerful means of attaining to the perfection of their state; and, in fine, to all the faithful as a most solid devotion and a most powerful means of overcoming the strongest passions, healing the most violent dissensions and quarrels in families, removing the most inveterate imperfections, and of obtaining a most ardent and tender love of Me; in fine, of arriving in a short time, and in a most easy manner, at the highest perfection."

108. **Our Lord's Great Desire: the Spread of His Divine Love.**—"I promise you," said Jesus Christ, "that My Heart shall dilate Itself to pour in abundance the influence of Its Divine love upon those who shall render to It this homage. This devotion shall awaken love in the hardest hearts, and enkindle the least fervent with Its flames."

"God shall reign in spite of His enemies," writes Blessed Margaret Mary, "and make Himself Master of our hearts; for this is the principal end of this devotion, to convert souls to His love."

Elsewhere she writes: "But what caused me a kind of torture, and what I felt more

keenly than all the pains of which I have spoken, was, as I contemplated this amiable Heart, to hear these words: 'I have a burning thirst to be loved by men in the Blessed Sacrament, and I find hardly anyone who strives according to My desire to allay this thirst by making Me some return of love.'"

109. **Riches of the Sacred Heart.**—"Our Lord informed me," says Blessed Margaret Mary, "that it was His great desire of being loved perfectly by men that had led Him to form the design of manifesting His Heart to them, and of giving It to them in these latter times as the last effort of His love; that in It He unlocked to them all the treasures of love, grace, mercy, sanctification, and salvation which this Heart contains, in order that all who wish to pay to Him and procure for Him all the honour and love in their power might be enriched in profusion with the treasures of which that Divine Heart is the inexhaustible source."

"Behold My Heart," said our Lord to her. "It has so passionate a love for men, and for thee in particular, that, being unable any longer to contain within Itself the flames of Its burning charity, It must needs spread them abroad by thy means, and must manifest Itself, in order to enrich mankind with those precious treasures which I discover to thee, and which contain the sanctifying and

saving graces necessary to withdraw them from the abyss of perdition."

110. **Reparation for Man's Ingratitude.**—"On one occasion," writes Blessed Margaret Mary, "as I was praying before the Blessed Sacrament, which was exposed upon the altar, Jesus Christ, my loving Master, presented Himself to me all resplendent with glory, His Five Wounds shining like so many suns. From His Sacred Humanity issued flames on all sides, but especially from His adorable Breast, which resembled a furnace, and which, being open, disclosed to me His most amiable Heart, the living source of these flames. It was then that He discovered to me the ineffable marvels of His pure love, and to what an excess He had loved men, from whom He received in return only ingratitude. 'It is this,' He said, 'which afflicts Me more than all I suffered in My Passion. If they made Me some return for My love, I should count as little all that I have done for them, and should wish, were it possible, to suffer still more. But they entertain only coldness towards Me, and the sole return they make for all My eagerness to do them good is to reject Me.'"

111. **Pictures of the Sacred Heart.**—"Our Lord assured me," writes Blessed Margaret Mary, "that He took a singular pleasure in being honoured under the representation of

His Heart of flesh, in the manner in which It had been shown to me, environed with flames, encircled with thorns, and surmounted by a cross; and He wished that this representation should be publicly exposed, 'in order,' He added, 'to touch the insensible hearts of men.' He promised me at the same time that He would shed in abundance the treasures of grace, with which His Heart is filled, upon the hearts of those who should honour Him; and that wherever this image shall be exposed for special veneration, it shall draw down upon the spot every kind of blessing."

112. **The Promises of the Sacred Heart. The First Five Promises: For Lay Persons.**—"Our Lord told me," writes Blessed Margaret Mary, "that He wished to be known, loved, and adored by men, and that for this purpose He would communicate to them many graces when they consecrate themselves to the devotion and love of His Sacred Heart."

"As for persons in the world, they will find by means of this sweet devotion all the help necessary for their state—that is, peace in their families, refreshment in their labours, the blessing of heaven on all their undertakings, consolation in their troubles; and it is chiefly in this Sacred Heart that they will find their refuge during life and, above all, at the hour of death. Ah! how sweet

it is to die after having had a constant devotion to the Heart of Him who is to be our Judge."*

113. **Sixth Promise: For Sinners.**—"He displayed to me treasures of love and of graces for those who will wholly consecrate and sacrifice themselves to give and procure Him all the honour, love, and glory they can—treasures so great that it is impossible for me to describe them. It seems to me that the great desire which our Lord has that His Sacred Heart may be honoured by some special homage is for the purpose of renewing in souls the effects of His Redemption, by making of this Divine Heart, as it were, a second Mediator between God and Man, man's sins being so greatly multiplied that the fullest extent of Its intercessory power is required to obtain for them mercy and the graces of salvation and sanctification which It so longs to impart copiously to them.

"I cannot believe that persons consecrated to this Sacred Heart will be lost or will fall under the dominion of Satan by mortal sin; I mean, when, having given themselves wholly to It, they endeavour to honour, love, and glorify It with all their power, conforming themselves in all things to Its holy maxims."

114. **Seventh and Eighth Promises: For Religious Communities.** — "There is no

* See end of No. 104.

shorter way to perfection nor surer means of salvation than to be consecrated to this Divine Heart and to render It all the homage of love, honour and praise of which we are capable."—"I think I cannot refrain from telling you that the Sacred Heart will afford a particular protection of love and union to those communities which shall render to It particular acts of homage."

"Why can I not tell you all that I know of this sweet devotion to the Sacred Heart of Jesus, and discover to the whole world the treasures of graces which Jesus Christ holds within this adorable Heart, and which He intends to pour forth lavishly on all who practise this devotion? . . . The treasures of blessings and graces which this Sacred Heart contains are infinite; I do not know whether there is any exercise of devotion in the spiritual life which is more proper to elevate a soul to the highest perfection in a brief time, and to make it taste the true sweetness which is found in the service of Jesus Christ. Yes, I say with confidence that, if men knew how agreeable to Jesus Christ this devotion is, there is no Christian, however feeble may be his love for this dear Saviour, who would not at once practise it. Above all, get Religious to embrace it, for they will derive so much benefit from it that no other means would be required for restoring primitive fervour and most exact regularity in Com-

munities that are grown careless, or for raising to the height of perfection those which are better ordered."

115. **Ninth Promise.**—"He (our Lord) told me that, as to those who would procure Him all the love, honour, and glory in their power, He would enrich them with abundance and profusion of the Divine treasures of the Divine Heart . . . but that He should be honoured under the figure of that Heart of flesh, the image of which He wished me to expose and carry upon myself, on the heart, to impress on it His love, to fill it with all the gifts of which It is full, and to destroy all Its disordered movements. And (He signified to me) that wherever this holy image shall be exposed to be honoured, there He would pour out His graces and blessings."*

116. **Tenth Promise: For Priests.**—"My Divine Saviour has manifested to me that *those who are working for the salvation of souls* will have the gift of touching the most hardened hearts, and will work with marvellous success if they themselves are penetrated with a tender devotion to His Divine Heart."

"This Divine Heart shall so diffuse the sweet unction of Its charity on their words that they shall, like a two-edged sword, penetrate into the most hardened hearts, to

* See above, No. 111.

render them tender to the love of this Divine Heart, and the most criminal souls shall be led by this means to a salutary repentance."

117. **Eleventh Promise.**—"He (our Lord) has assured me that the pleasure He takes in being known, loved, and honoured by His creatures is so great that, if I am not mistaken, He has promised me that all those who shall have been devoted and consecrated to Him shall never perish."

"It seemed to me that the Sacred Heart made me see that many names were inscribed in It, on account of the desire which they have to get It honoured, and on this account It will never let them be erased from It. But It did not say to me that Its friends should have no crosses; for It wants them to make their greatest happiness consist in tasting Its bitterness."

"Once I saw angels presenting to the Divine Heart certain hearts which they held, as it were, by the hand. . . . Several of them had their names inscribed in characters of gold in this Sacred Heart, into which some of them entered and plunged themselves with eagerness and delight, saying: 'In this abyss of love is our abode and rest for ever.'"

118. **The Twelfth or Great Promise.**—"One Friday," Blessed Margaret Mary writes, "during Holy Communion, He (our Lord) said these words to His unworthy

slave, if she is not mistaken: 'I promise thee in the excessive mercy of My Heart, that Its all-powerful love will grant to all those who shall communicate on nine First Fridays of the month consecutively the final grace of penitence; they shall not die in Its disfavour, nor without receiving the Sacraments, My Heart rendering Its Divine self their secure refuge at that last hour."*

119. **Venerable Father Claude de la Colombière,** S.J. (d. at Paray, 1682).—This holy Religious was destined by God to be Blessed Margaret Mary's co-operator in the spread of the devotion to the Sacred Heart. Born of a distinguished family in 1641, he was educated at the Jesuit College of La Trinité at Lyons, and entered the Society at an early age at Avignon. He was endowed with a rare talent for the direction of souls, and his sermons and other works breathe a spirit of heavenly fervour. While reading them we seem to be listening to a saint. In his religious life he bound himself by vow to observe exactly all the rules of the Society, and he was regarded by his fellow-Religious as a shining model of every virtue. In 1675 he was appointed Superior of the Jesuit house at Paray-le-Monial. He thus became

* On this promise see (1) Fr. Ernest Hull, S.J., "Devotion to the Sacred Heart," part iv., p. 21 *et seq.*; (2) *The Irish Ecclesiastical Record*, June, 1895; (3) *English Messenger*, December, 1889.

acquainted with Blessed Margaret Mary, and by a special disposition of God became her director. He was appointed also by our Lord to co-operate with this holy soul in the propagation of devotion to the Sacred Heart.

Our Lord's words to Blessed Margaret Mary were: "Have recourse to My servant, Father de la Colombière; tell him from Me to do his utmost to establish this devotion and give My Heart this pleasure. Let him not be discouraged by the difficulties he will meet with, for there will be many. But he must know that he is all-powerful who distrusts himself to trust only in Me."

Father de la Colombière laboured for this object with untiring zeal, and received from the adorable Heart the most signal favours. Beginning with himself, he wished to be one of the first disciples of Jesus' loving Heart, one of its first worshippers after the Great Revelation. Accordingly, he and Blessed Margaret Mary made an act of consecration of themselves to the Sacred Heart on the Friday after the Octave of Corpus Christi, June 21, 1675. This may be regarded as the day on which the Heart of Jesus, newly revealed, made Its first conquest. In 1676 he was sent by his Superiors to England to act as chaplain to Mary d'Este of Modena, Duchess of York, wife of the future King of England, James II., and it is interesting to

note that (dating from the Great Revelation) devotion to the Sacred Heart was first preached by this venerable servant of God in England.

In England he suffered persecution and imprisonment in connection with the bogus plot invented by the infamous Titus Oates. Six Jesuit Fathers, falsely accused of being concerned in this plot, suffered martyrdom: they were the Venerable Fathers Ireland, Fenwick, Green, Harcourt, Turner, Whitbread. Father de la Colombière lay in prison awaiting with joy a similar fate, but he was released because of his nationality, and banished from England in January, 1679. He died a holy death at Paray in 1682, at the early age of forty-one.

120. **Blessed John Eudes,** Founder of the Eudists and of the Good Shepherd nuns (d. at Caen, 1680). This great servant of God ought properly to be classed among the precursors of the devotion to the Sacred Heart, for he preached it from the pulpit more than twenty years before Father de la Colombière, and composed an Office in Its honour many years before our Lord's revelations to Blessed Margaret Mary. He generally united together the two devotions—*i.e.*, to the Sacred Heart of Jesus and the Immaculate Heart of Mary—as in his admirable work on the Immaculate Heart. He there devotes a long chapter to devotion to the Sacred Heart,

proving its theological soundness, its salutary effects, its appropriateness, and its many spiritual advantages, with such solid arguments that no one can read his book and not feel convinced. On one point his treatment of the subject differs from the devotion as revealed by our Lord and practised by the Church: he does not seem to have thought of *Reparation* as one of the essential ends of the devotion. The Office he composed in honour of the Sacred Heart is a veritable colloquy of love between the Heart of Jesus and the faithful soul. "It is the Canticle of Canticles written near the crib, near the Cross, near the altar, and put into liturgical order."

121. **Father James Nouet,** S.J. (d. at Paris, 1680). This great ascetical writer and eloquent preacher was also a great champion of the Faith against Jansenism. He was the first to unmask publicly from the pulpit the deadly errors of that sect. His spiritual works were read with great eagerness by Blessed Margaret Mary.

Commenting on the words of Isaias, "All you that thirst, come to the waters," he represents our Divine Lord as saying: "O all ye who are parched with thirst, amid the false pleasures of the world, come to My Heart, the centre of true joys, the fountain of living waters. You who are poor and needy, and thirst for the gifts of grace, draw

near, drink and quench your thirst.—Why weary yourselves out seeking after deceitful goods, which can never satisfy the craving of your hearts? It is here also that true riches are to be found. My Heart is their source: the deeper you draw from thence, the more will your hearts be satisfied."

122. **Spread of the Devotion** in the lifetime of Blessed Margaret Mary, from 1685 to 1690. In 1685 the devotion was taken up by the novices of the Visitation convent at Paray-le-Monial. In 1686 the whole community at Paray consecrated themselves to the Sacred Heart. In 1688 the Bishop of Coutances, in Normandy, established a Feast of the Sacred Heart for his diocese. In 1689 King Louis XIV. received a Divine warning through Blessed Margaret Mary to cause honour to be paid to the adorable Heart throughout France (see next paragraph). The year 1690 saw the death of Blessed Margaret Mary. She was beatified by Pope Pius IX. in 1864.

123. **Divine Message to Louis XIV.** The year before her death our Lord told Blessed Margaret Mary to inform Louis XIV., King of France, that He desired to see established the devotion to His bountiful Heart throughout France, to see it reign in his palace, emblazoned on his standards, engraven on his arms, and thus make him triumph over

all his enemies. Lastly, he desired him to erect a statue representing His Divine Heart, which should be exposed to the veneration of the King himself and of his whole court. Blessed Margaret did her utmost to convey this message to the monarch, but, unhappily, the heavenly warning was unheeded by the worldly ruler. Exactly a hundred years later—*i.e.*, in 1789—the National Assembly deprived Louis XVI. of his title of "King of France," and soon after he and the old monarchy with him perished in the storm of the French Revolution. During his captivity Louis XVI. made a most fervent and solemn promise to comply with the above-mentioned demand of our Lord, and to do even more; but it was too late: he was no longer a real King, nor free to do as he wished, and it was our Lord's desire that the King, as head of the nation and in her name, should consecrate France to His Sacred Heart.

124. **Father Jerome Ansaldi,** S.J. (d. 1692). In the biography of this exemplary Religious it is related that, while offering the Holy Sacrifice, he was on one occasion enveloped by a luminous cloud of surpassing brilliancy, within which our Lord was seen placing His Divine Heart in the breast of His servant.

125. **Father Vincent Huby,** S.J. (d. 1693). To him we owe the foundation of the Confraternity of Perpetual Adoration of the

Blessed Sacrament. He was one of the first to cause medals to be struck with figures of the Sacred Heart of Jesus and the Immaculate Heart of Mary, and these he distributed everywhere on his missions. Among his writings was found a chaplet of prayers in honour of the Sacred Heart, full of sweetness and tenderness. Houses for Retreats were opened by him in all the Provinces of the Society in France, an apostolic work which flourished greatly. A great harvest of souls was the happy result of each of his missions.

CHAPTER VI

THE SACRED HEART'S CLIENTS AND APOSTLES IN THE EIGHTEENTH CENTURY

126. **Father Champion de Mahère,** S.J. (d. 1701), an apostle of Normandy and Brittany, universally revered as a great servant of God. He is said to have been favoured with apparitions of our Divine Lord and His holy Mother. He was most zealous in spreading throughout Brittany devotion to the Sacred Heart, and promoting everywhere the Communion of Reparation and the Holy Hour.

127. **Monseigneur Boudon, Archdeacon of Evreux,** disciple of Blessed John Eudes (d. 1702). In 1651, when Blessed Margaret Mary was still a child of tender years, he wrote for his own private use an Act of Consecration to the Sacred Heart of Jesus. His letters and other writings contain many references to the Divine Heart, which he speaks of as an inexhaustible source of every spiritual grace and blessing.

128. **Father Philip Jeningen,** S.J. (d. 1704). While this devoted apostle of Suabia and

close imitator of St. John Francis Regis was making his annual retreat, he is said to have seen our Divine Lord descend from the altar and present to him His Sacred Heart, to be thenceforth his one and only treasure. His devotion to the Divine Heart may be described as seraphic, a very fire of love burning within his breast. He was favoured with several revelations concerning the Sacred Heart in the life-time of Blessed Margaret Mary. That loving Heart became his one absorbing thought, the ever-recurring subject of his sermons; there was his home and resting-place, and with incredible efforts he strove to spread the devotion. Once after Holy Mass our Lord is said to have extended his arms from the Crucifix to embrace him.

129. **Father Francis Nepveu,** S.J. (d. 1708). This gifted ascetical writer, whose golden work, "L'Amour de N. S. Jésus Christ," was Father Paul Segneri (junior)'s favourite spiritual book, and by him translated into Italian, was also a devout client of the Sacred Heart. This devotion brightens the pages of his numerous writings, especially of the work above-mentioned. The pious author had heavy crosses laid upon him, but he bore them all with unalterable patience, constantly repeating, "Blessed be God."

130. **Maria d'Este of Modena,** wife of James II. (d. in Paris 1718). She was a

model of piety and humility from her youth, and had she been allowed to follow the attractions of Divine grace, she would have cast aside the world's pomps to hide herself in the retirement of the cloister. But the counsel of Pope Clement X., who thought it was for God's greater glory, induced her to forego these higher aspirations, and to marry James, Duke of York (afterwards King James II.). Venerable Father de la Colombière acted as her chaplain for several years in England, and there began to preach devotion to the Sacred Heart in the chapel royal of St. James's palace. In one of his letters the Father says of her: "Her Royal Highness is truly edifying. Almost every week she receives Holy Communion, and spends half an hour in meditation every day." When an exile in Paris with her royal husband, who had lost his throne for his attachment to the ancient faith, she applied to the Holy Father to have a special Mass and Office approved in honour of the Sacred Heart, but the Congregation of Rites at the time was opposed to the concession, which was only granted many years later.

131. **Bishop Belzunce and the Plague of Marseilles** (1720). In the year here indicated a fearful pestilence broke out in Marseilles, devastating the city, and sweeping 40,000 of its inhabitants into their graves. Whole families disappeared, leaving not a single

representative behind. In a city horrified at the sight of its streets and public places heavily encumbered with dead and dying, Monseigneur Belzunce, that heroic model of Christian charity and zeal, raised his voice to encourage his stricken people, on whom the arm of God was weighing so heavily, and exhorted them to seek mercy and refuge in the Sacred Heart of Jesus. On the Feast of All Saints, 1720, the Bishop, like another St. Charles Borromeo, accompanied by the few survivors of his clergy, repaired barefoot, with a rope round his neck and a cross on his shoulder, to an altar he had erected in the public square, and there, in the name of all, amid a deep silence broken only by sighs and piteous appeals for help, he pronounced aloud, in a voice trembling with emotion, the acts of reparation and consecration to the Sacred Heart of Jesus. From that moment the plague, vanquished by the power of prayer, made no fresh victims, and soon after disappeared.

A new apprehension of contagion causing fresh alarm, the magistrates resolved to discharge in the name of the citizens an act of public piety and supplication: they made a vow to go every year to the Church of the Visitation Convent, there to receive Holy Communion and offer a large wax candle, richly gilt and ornamented with the arms of the city; also to assist at a public procession

on the evening of the same day. Their faith was at once rewarded even beyond their expectations, for ever since that vow Marseilles, though always exposed to the terrible Asiatic scourge by its commerce with the East, has never had a return of it.

132. **Father Ignatius Rolin,** S.J. (d. 1720). A Religious of great piety and prudence, he was appointed Superior of the Jesuit house at Paray-le-Monial in 1685, where he became acquainted with Blessed Margaret Mary, and acted for some time as her confessor and spiritual director. He soon recognized in her one of God's chosen souls, and was deeply impressed by her sanctity, her love of the cross, and thirst for humiliations. In obedience to him she wrote the memoir of her interior life, that wonderful picture of her beautiful soul, though she confessed that she felt "an insuperable repugnance" to speak of herself. On one occasion our Lord told her that Father Rolin was very dear to His Sacred Heart.

133. **Sister Anne Magdalen de Remusat,** of the Order of the Visitation (d. 1721). On October 17, 1713, twenty-three years after the death of Blessed Margaret Mary, our Divine Lord, manifesting Himself to Sister Remusat, told her that she was destined to take Sister Margaret Mary's place as the promoter of the interests of His Sacred Heart,

and that she was to inform the daughters of the Visitation that of their number He had singled out certain more exemplary Religious, to whom was to be entrusted the furtherance of His glory; moreover, that all were to consider themselves as Daughters of His Sacred Heart, invested with a special commission to spread everywhere this devotion. This she related to her confessor a little before her death.

134. **Scapular of the Sacred Heart.** In the terrible plague of Marseilles it is said that it was at Sister de Remusat's request that the Bishop consecrated the city and diocese to the Sacred Heart, after which the disease suddenly disappeared. From that time Sister Magdalen advised everyone to wear on his breast, as a preservative against contagion, an image of the Sacred Heart of Jesus in the form of a scapular, with the inscription, "Cease; the Heart of Jesus is with me!" This pious practice, which rapidly spread throughout France, was found to be of marvellous efficacy in all cases of infectious diseases. The same was observed in other countries, especially in Italy, Belgium, and Ireland, where, at the cholera outbreak in 1866, the scapular of the Sacred Heart was most eagerly sought as a powerful preservative against the epidemic. Experience has, moreover, proved it to be a means of obtaining Divine help in other temporal and spiri-

tual necessities. During the Franco-German War (1870) God protected in a special manner those houses to the doors of which was attached this representation of our Saviour's Heart.

135. **Petitions to Pope Benedict XIII.** (1726). In 1726 Augustus, King of Poland, and Monseigneur Constantine Szaniawski, Bishop of Cracow, sent a most earnest petition to Pope Benedict XIII., soliciting him to institute a Feast of the Sacred Heart for the Universal Church, with a special Mass and Office. Similar petitions were addressed to the Holy Father about the same time by King Philip V. of Spain and the Spanish Bishops, who were moved to take this step by the burning words of Venerable Bernard de Hoyos (see No. 137). Father Gallifet, too, by his writings (see No. 141) did all he could to induce the Holy See to accord this favour, but the time had not yet come, and the Sacred Congregation of Rites again returned an unfavourable answer. Its reasons are given by Benedict XIV. in his work "De Canonizatione Sanctorum."

136. **St. Veronica Giuliani,** of the Order of St. Clare (d. 1727). This privileged soul was crowned by our Lord with a crown of thorns, which seemed to pierce her very brain, but of which no external mark was visible but the scars. She also had the impression of the

Stigmata. In a vision vouchsafed to her on March 27, 1694, she saw our Blessed Lord's Heart dazzling with glory, and lying near It was a sparkling jewel, which was to remind her of the merit she had gained by patient resignation in suffering. After Holy Communion she seemed to hear the songs of Angels round her heart. In 1698 our Divine Lord placed her heart within His own, signifying that from thenceforth she was to live only for His love, united to His Sacred Heart.

One of her visions she thus describes: "I saw coming from the Divine Wounds five bright and shining rays, which darted forth like flames towards me. Four of these rays contained the nails: in the fifth, which came from the Heart of Jesus, I saw a golden lance, all fiery. This pierced my heart through and through. The nails buried themselves in my hands and feet. This occasioned a sharp sense of pain; but I felt myself at the same time transformed, as it were (and closely united with God)." Her Confessor, Father Crivelli, S.J., and the Bishop both testified to the miraculous flow of blood from the wound in her side.

137. **Father Bernard de Hoyos,** S.J. (d. at Valladolid, 1735). This holy young priest* was like another Father de la Colombière in his zeal for devotion to the Sacred Heart.

* He died at the early age of twenty-four.

In 1733, two years before his death, having read Father Gallifet's book on devotion to the Sacred Heart, he felt himself transported with holy emotion, and hastening to the chapel, there prostrated himself before the Blessed Sacrament, consecrating himself to our Lord's Divine Heart, and promising to do his utmost to make It better known and better loved. The next day he heard our Saviour speak to him these words: "*Ad cultum Cordis mei propagandum te uti volo*" —"I intend to make use of you for the spread of devotion to My Heart," with a promise through this devotion to impart countless graces to souls. A few days later our Lord again appeared to him and said: "I will reign in Spain, and shall there receive greater honour than elsewhere." By his words, letters, and example, this Father kindled throughout Spain a very fire of enthusiasm for the devotion to the Sacred Heart. It was chiefly owing to him that the Bishops of Spain and King Philip V. were led to address the petition to Pope Benedict XIII., that has been mentioned above.

138. **Father John Croiset,** S.J. (d. 1738). He succeeded Venerable Father de la Colombière as Blessed Margaret Mary's spiritual director and co-operator in spreading devotion to the Sacred Heart. Our Lord is said to have spoken of him as His dear friend and the Apostle of His Sacred Heart. Consumed

with the fire of Its love, this Father sought to kindle everywhere the same holy flame in the souls of others. He published two little works on the Adorable Heart, the first of which, printed in 1689, was read by Blessed Margaret Mary in the last year of her life, and she declared that its author had been inspired by the Sacred Heart, and that great honour to that loving Heart would result from his book. In his second book, published in 1690, the year of her death, he speaks of the Great Revelation made to her, and gives a short account of her life and virtues. For some reason never explained (possibly because it contained some inaccurate expressions, or included litanies and an Office not yet approved) this second book was put on the Index, a terrible blow to the pious author, and the cause of much suffering and persecution. Within recent years this decree of the Index has been cancelled by Pope Leo XIII. Father Croiset's books abound with beautiful and inspiring thoughts on the Sacred Heart.

139. **Father Peter Fromage,** S.J., apostle of Syria (d. at Aleppo, 1740). It is surprising how widely throughout Syria and the East this zealous Father spread the devotion to the Sacred Heart. Well versed in Oriental languages, he translated the life of Blessed Margaret Mary into Arabic for the use of the Maronite priests and Christians, thereby

exciting the rage of D'Alembert and the French Encyclopædists. He also partly translated and partly superintended the translation into Arabic of many of the treatises of Rodriguez, de Ponte, Nieremberg, Bellarmine, etc. He was known among the people as the saintly Father, and the Father of Saints. Unalterable meekness was his characteristic virtue, the fruit of his devotion to the Sacred Heart. Through his zeal a Confraternity of the Sacred Heart was established at Constantinople in 1733; another at Antoura in Lebanon in 1726; a third at Damascus in 1730; a fourth at Aleppo in 1840.

140. **Father Romanus Hinderer,** S.J. (d. 1744). This Father, a model of apostolic zeal, was sent as Visitor to the missions of the Society of Jesus in China, Tonkin, Siam, Malacca, at the critical period following the vexatious controversies on the Chinese Rites, and the persecutions which originated with those controversies after the death of the Emperor Kang Hi. The previous flourishing state of the Chinese missions had, in 1681, elicited from Pope Innocent XI. a Brief to the Jesuit missionaries, in which he says: "There is nothing that we may not hope for, with the help of Heaven, from men such as you." Suddenly the Church in China seemed to be crumbling to the ground, when Father Hinderer arrived, just in time to become,

for a brief period, its main upholder and support. Though over seventy years of age, it is incredible what toils, fatigues, and painful journeys he went through, traversing China in all directions in order to save souls and to extend the Kingdom of God. To him China owes its first church dedicated to the Sacred Heart; by him the Empire was consecrated to the Sacred Heart, and he had the fullest confidence that the protection of that Divine Heart would save the Chinese missions from destruction in the dark storms that were seen to be gathering. His disciple, Father Henriques, S.J., who was the first Jesuit martyr in China, speaking of Father Hinderer, says: "What most edified his religious brethren as well as the faithful in this good Father, was his tender love of the Sacred Heart of Jesus. He was, if not the first, at any rate the most successful, preacher of this blessed devotion in the Empire of China."

141. **Father Joseph Gallifet,** S.J. (d. 1749). While still a young Scholastic of the Society, he was a favourite disciple of Venerable Father de la Colombière, and inherited from him an extraordinary zeal for the spread of the devotion to the Sacred Heart. "When I left the novitiate," he writes, "in the year 1680, I had the good fortune to be placed under the spiritual direction of Father de la Colombière. By means of this great servant

of God I became acquainted with the devotion to the Sacred Heart, to which I devoted myself from that time with all my power. After having finished my theological studies, I was sent to Lyons. Whilst I was there, serving the sick in the hospitals, I was seized with such a malignant fever, that in a few days I was at the point of death. As the doctors had given me up, one of my friends, whom we venerated as a Saint" (Father Croiset ?), "felt himself interiorly moved to go before the Blessed Sacrament, and there to make a vow for my recovery. He promised our Divine Lord that if my life were spared, I would consecrate it entirely to the honour of the Sacred Heart. His prayer was heard, and I recovered to the utter astonishment of the doctors. I knew nothing of this vow which had been made for me; but as soon as I was restored to health, they communicated it to me in writing. I accepted it with my whole heart, and from that time I considered myself destined by God's special Providence to propagate the devotion to the Sacred Heart." Both in France and in Rome Father Gallifet was unsparing in his efforts to spread the devotion, labouring to make its spirit understood; to prove that its practice rested on a basis of sound theology; to defend it against its traducers, and to obtain, if possible, its adoption by the Church into her liturgy.

Blessed Margaret Mary wrote to him: "O my Father, I conjure you to leave nothing undone that may help to spread this devotion everywhere. Jesus Christ has shown to me in an undoubted manner that it is by means of the Fathers of the Society of Jesus that He wishes to establish everywhere this devotion, thereby to win over to Himself a countless number of faithful servants, of perfect friends, and of grateful children."

In 1725 Father Gallifet was summoned to Rome by the General of the Society to fill the office of Assistant for the French Provinces. There he wrote a learned dissertation on the devotion, which he submitted to the Holy See, in order to obtain leave for a feast of the Sacred Heart to be celebrated in the Eternal City. Although this leave was refused at the time, still Father Gallifet's work contributed greatly to the attainment of the same request at a later period. Also to this Father belongs the honour of having prepared and achieved the triumph of the devotion by obtaining in 1726 the canonical erection of an Archconfraternity of the Sacred Heart in Rome, which assembles regularly in the little church of San Teodoro at the foot of the Palatine Hill. The establishment of the feast he had so much at heart was reserved for the pontificate of Clement XIII., who gave it his fullest sanction in 1765, sixteen years after Father Gallifet's death.

142. **Spread of the Devotion.**—Leaving Rome in 1732, Father Gallifet returned to France, where he continued to work with amazing zeal in behalf of the sacred cause to which he had wholly devoted himself. He translated his treatise (book) into French, enriching the text with many valuable additions and improvements. Several editions of this translation appeared, one at Lyons in 1733, another at Avignon in 1734, a third at Nancy in 1745, besides a number of posthumous issues.—Not satisfied with employing his pen in promoting the devotion, Father Gallifet preached and exerted himself in other ways to such good effect that in 1743, six years before his death, no fewer than 702 Confraternities of the Sacred Heart had been established. In 1745 the devotion had spread throughout France, Italy, Germany, Spain, and had found its way to China and India.

143. **Opposition to the Devotion.**—The most violent opposition to the devotion came from the Jansenists, who gave the name of "Cordicoles," "Alacoquistes," and even "idolaters," to those who practised it, charging them also with Nestorianism, as though they worshipped a divided Christ, and gave to the created Humanity of Christ a homage which should be paid to God alone. The devotion was also especially obnoxious to the Jansenists as being promoted chiefly

by the Jesuit Fathers, whom they hated beyond measure. The Holy See, which had approved the devotion and bestowed numerous Indulgences in its favour, condemned the objections of these its opponents. The Jansenists, in their turn, held a schismatical synod at Pistoia, near Florence, in 1786, and passed a decree of condemnation of the devotion. The controversy was finally put an end to by Pius VI.'s solemn defence and approval of the devotion in his Bull "Auctorem Fidei," published on August 28, 1794.

144. **Sister Peronne de Farges,** of the Order of the Visitation (d. 1733). She had made her First Communion under the direction of Venerable Father de la Colombière, and had Blessed Margaret Mary for her Novice-Mistress. In her love for the Heart of Jesus in the Blessed Sacrament, her greatest delight was to fulfil the duties of sacristan, in order to have the consolation of making the altar-breads for the Holy Sacrifice. Not satisfied with writing the Name of Jesus within her heart, she would further, after the example of her holy Mistress, cut it with a penknife on her breast, in order to testify her intense love for her Divine Master.

144*a*. **Sister Marie de Chalonnay,** of the same Order (d. 1710), in a similar excess of fervour, took a piece of wire made red-hot in the fire, and with it traced the same

blessed Name on her breast, where the imprint still was seen after her death. Her only book was Jesus Crucified. Therein she discovered the science of the Saints, and desired to be ignorant of all other. She made a vow to do always what was most perfect. Our Lord, appearing to her in 1706, said: "I seek a heart to plant My Cross therein." The fervent religious offered hers, and from that time endured extraordinary sufferings with heroic fortitude.

144*b*. **Maria Leczinska,** Queen-consort of Louis XV. (1759), took occasion, when the French Bishops were holding an assembly in Paris, to urge them in the strongest terms to introduce and spread, each in his own diocese, devotion to the Sacred Heart.*

145. **Father Gabriel Malagrida,** S.J. (martyred at Lisbon, 1761). Of the many enemies who have persecuted the Society of Jesus and sought to compass its destruction, one of the fiercest and most deadly was Sebastian Carvalho, Marquis de Pombal, Prime Minister and practically sovereign of Portugal (d. 1782). One of his victims was Father Gabriel Malagrida, a venerable missionary, who had for many years spread devotion to the Sacred Heart in South America. Pombal kept him in prison for

* Daniel, "Vie de la B. Marg. Marie," p. 453.

two years on an absurd charge of pretended complicity in a plot against the life of King Joseph I., and after a mock trial, secured his condemnation on a trumped up charge of heresy. On September 21, 1761, the venerable missionary, who for forty years had laboured for the salvation of souls amid the forests and plains of Brazil, was led forth to the public square of Lisbon, and there burned at the stake. On hearing of his death, Clement XIII. exclaimed: "The Church of Jesus Christ counts another martyr." It is said that Father Malagrida was sustained and consoled in his imprisonment, trials, and martyrdom by his tender devotion to the Sacred Heart.

146. **Portuguese Confessors of the Faith** (1761-1779). Among the many victims of Pombal's cruelty were over two hundred venerable Jesuit missionaries, conveyed as prisoners from Brazil, Paraguay, Goa, Macao, Mexico, Maranhao, etc. They were condemned without trial, and flung into the Portuguese dungeons, where many lingered for eighteen years—*i.e.*, until the death of King Joseph and the fall of Pombal. In the fortress of Almeida at Oporto were confined twenty Fathers; their cells were underground, dark, damp, and infested with mice; their clothes became covered with vermin and rotted away. At Belem they were placed behind iron bars, and exposed to the public

gaze like wild animals. In the fortress of St. Julian, at the mouth of the Tagus, 125 Jesuits were confined in dungeons below the level of the sea, where many of them lay buried for nineteen years, and that without examination or any semblance of a trial. The sea-water often oozed through the old walls into their prisons, which were generally plunged in darkness; their food was barely sufficient to maintain life, and the avarice of the gaolers robbed them of half the poor allowance granted by the Government. Their clothes rotted and fell to pieces from the damp, and what was more painful than these bodily sufferings, they were deprived of the Sacraments, except at the hour of death. Yet in all their sufferings they were upheld by one great consolation—devotion to the Sacred Heart. Some charitable person had sent to one of them a picture of the Holy Child bearing the Cross on His shoulder, and having His Sacred Heart exposed on His breast. Through the favour of one of the gaolers, this picture was passed regularly from cell to cell, each retaining it for some hours, all their troubles being forgotten in the fervour of their devotion to the Divine Heart.

147. **The Exiled Spanish Jesuits and the Sacred Heart** (1766-1767). Under Charles III. of Spain and his Prime Minister, D'Aranda (a friend of De Choiseul and of the French

free-thinking philosophers), a violent storm was let loose on the Society of Jesus in Spain, which resulted in the destruction of the Order throughout the Spanish dominions. Six thousand Jesuits in Spain and its colonies were arrested, robbed of their property, and thrust into the holds of ships too small to contain them. Young scholastics and aged missionaries shared the same fate, and were sentenced to be exiled for the sole crime of belonging to the detested Order. Their archives were rifled, their private notes scrutinized, their correspondence examined, yet not a trace of a fault could be found wherewith to charge them. Venerable Father Joseph Pignatelli (see No. 168) and several hundred Spanish Fathers and Scholastics were shipped off to the Papal States, but not being allowed to land at Civita Vecchia, were driven perforce to seek refuge in Corsica, then belonging to the Republic of Genoa. There, living in a sort of desert, amid untold hardships and privations, they continued the exercises of their religious life, seeming more like angels than men. Every Friday, regarded by them as a day consecrated to the Sacred Heart, was celebrated with extraordinary fervour: all fasted vigorously, and all either said Mass or approached the Holy Table, imploring the Divine Heart to bring the persecution to a close. In 1767 Corsica was ceded by Genoa to France, and the Duke

de Choiseul's first thought was to drive the Jesuits out of the island. They betook themselves in scattered groups to Ferrara, Bologna, and other places, suffering indescribable hardships, and often reduced to the verge of starvation. Yet in all their trials their loving confidence in the Sacred Heart never failed them; and we may well believe that the way to the Restoration of the Society in Spain and throughout the world (in 1814) was prepared by their prayers and sacrifices.*

148. **Nicholas Celestini, S.J., and the Vision of St. Aloysius** (1765). On February 10, 1765, an Italian novice, Nicholas Celestini, seized with a dangerous illness, was lying at the point of death in the Jesuit novitiate of S. Andrea in Quirinale, Rome, his life being despaired of by the physicians. On the wall in front of his bed hung a picture of St. Aloysius. Suddenly, from this picture, a bright light shone forth, and the Angelic Saint appeared to his sick Brother in a form so entrancingly beautiful, that the novice exclaimed: "O my dear Saint, how beautiful, how beautiful you are." The Saint told him that at his intercession God would grant him a perfect cure, and a prolongation of life, and added: "This favour is accorded you that you may strive earnestly after perfec-

* Carayon, "Documents Inédits."

tion, and do all in your power to spread devotion to the Sacred Heart of Jesus, a devotion singularly pleasing to God." The Saint disappeared, and at once Brother Celestini rose from his bed perfectly cured. This miraculous event served greatly to promote devotion to the Sacred Heart in the Eternal City.*

149. **Pope Clement XIII.,** on February 6, 1765, permitted several churches and dioceses to celebrate the Feast of the Sacred Heart, a privilege afterwards extended to the whole Church in 1856. This was the crowning favour for which St. Alphonsus Liguori, Father Gallifet, S.J., and so many others had prayed and laboured.†

Note.—Devotion to the Sacred Heart was spread in *China* by the Jesuit missionaries in 1709 and the following years. The Suppression of the Society in 1773 was a death-blow to very many of these missions. In the last century faith has been rekindled by means of this devotion, and within recent years Father Grillo writes: "En Chine à présent on nage en plein Sacré Cœur," a very flood of fervour has come over the land.

150. **Father Augustine de Cardaveraz,** S.J. (d. 1770), a Spanish Jesuit, revered as a

* Cepari-Goldie, "Life of St. Aloysius," p. 314.
† Daniel, S.J., "Vie de la B. Marg. Marie," p. 452.

second Aloysius Gonzaga. From his friendship with Venerable Father Bernard de Hoyos, he conceived a most tender devotion to the Sacred Heart, becoming Its apostle, and being favoured by It with marvellous graces. Our Lord is said to have placed a crown of thorns on his head, as a sign that he would have to suffer much. He is said also to have been favoured with a vision of the Divine Heart, resplendent with glory. In his countless missions throughout Spain he established everywhere confraternities of the Sacred Heart, and being driven from his country with his Brethren in 1766 (see No. 147), he died an exile in Italy.

151. **Father Peter de Calatayud,** S.J. (d. 1773). One of Spain's most famous missionaries during the forty years preceding the Suppression of the Society in that country (1766). The churches being too small to hold all who flocked to hear him, he was frequently obliged to preach in the open air. At the close of a mission in Murcia, 40,000 persons are said to have approached the Holy Table. In all his missions he strove to impress upon his hearers devotion to the Sacred Heart. Exiled from Spain in 1766, when he was already seventy-eight years of age, he went to close his life in Italy, where he lived in great poverty and privation, and died revered as a Saint.

152. **Father Laurence Ricci,** Eighteenth General, S.J. (d. 1775). The last General of the Old Society. At the Suppression of the Society in 1773, he was imprisoned in Castel S. Angelo, Rome, and died there on November 24, 1775. Father Roothaan, Twenty-First General, S.J. (1829 to 1853), speaks of Father Ricci as the great martyr of the Society. Seeing the storm of persecution that was gathering over his Order, exposed as it was to the fierce hatred of the Bourbon Courts of France, Spain, Portugal, Naples, Parma, Austria, which, with the Jansenists and Freethinkers of France, were plotting its destruction, Father Ricci had recourse to the Sacred Heart of Jesus. On July 10, 1765, he obtained for the Society from the Holy See a special Mass and Office for the Feast of the Sacred Heart, with a Plenary Indulgence for all the faithful who, after Confession and Holy Communion, should visit a Jesuit church on that feast. On June 3, 1767, fearing lest the Religious of his Order might feel crushed, overwhelmed as they were with calumnies, trials, and persecutions, he addressed to them an encyclical letter, bidding them not to be discouraged, and exhorting them to have confidence in the Divine protection. He also prescribed certain prayers to be recited in public on the coming Feast of the Sacred Heart, and bade his afflicted subjects fly for protection to the

Blessed Virgin, imploring her to open for them an entrance into the Sacred Heart of her Divine Son, that the Society might there find shelter in all its sorrows.

153. **The Dauphin,** father of Louis XVI. of France (d. 1776). This devoted son of the Church erected at his own expense in the Chapel Royal at Versailles one of the first altars ever dedicated in France to the Sacred Heart, and contributed greatly by his alms and influence to the establishment of a religious community, whose chief aim should be to promote the interests of that Divine Heart. This was the "Congrégation de Ste. Aure" in Paris, where, after the Dauphin's death, perpetual adoration in reparation to the Sacred Heart was made part of the Rule. Pope Pius VI. favoured this Institute by the grant of Indulgences and other spiritual blessings. Father Veron, S.J., one of the victims massacred at the "Carmes" in 1787, was for a considerable time Confessor to this community.

154. **Father John de Gusmao,** S.J. (d. 1781). At the time of the Suppression of the Society in 1773, this Father held the office of Assistant for Portugal—*i.e.*, of Father General's adviser on all matters concerning the Society in the Portuguese dominions. Being arrested and imprisoned in Castle S. Angelo with the General, Father L. Ricci and the other four

Assistants, he there spent nearly all his time in prayer. He had been Superior in the stormy days when 1,500 Portuguese Jesuits were either flung into dungeons, or swept from their native land to die in destitution in Italy or elsewhere. Being restored to liberty by Pope Pius VI. at the advanced age of eighty-two, he wrote to Queen Maria Francesca of Portugal, beseeching her "by the most tender compassion of Christ Jesus, and by His most Sacred Heart," to order a public trial to be held, so as to restore the good name of so many Fathers and Brothers unjustly condemned and imprisoned, and in many cases afflicted even unto death by Pombal without previous trial of any kind. Tenderly devout to the Sacred Heart, he found support and consolation in It in all his trials, and died at Rome, aged eighty-five, after sixty-five years of religious life.

155. **Father Stanislaus Czerniewicz,** S.J. (d. 1785). Being elected, in 1782, first Vicar-General of the Society still surviving in White Russia after the Suppression, he addressed to his religious brethren a very touching letter, in which he dwells on the thought that the Society had not wholly perished, but had been preserved by God in White Russia to continue its work of spreading throughout the world devotion to the Sacred Heart. His words in an exhortation, reported by Father Roothaan, are a revelation of his great love

for, and unbounded confidence in, the Sacred Heart. "Hitherto we have addressed our petitions to the Saints of the Society, and we have not been disappointed. But now we need greater graces than they have obtained for us, and for these we must have recourse to the Sacred Heart of Jesus. Then we can say in innocent simplicity to our Saints what St. Scholastica said to her brother St. Benedict: 'We have asked you, and you have not chosen to hear us: we have prayed to our God, and He has heard us.'"

156. **Opposition to the Devotion Defeated** (1786). Leopold, Grand-Duke of Tuscany, brother of the Austrian Emperor Joseph II., began, in 1780, to imitate the petty tyranny of that wrong-headed Sovereign by every kind of annoyance on the Bishops and Clergy in Tuscany, introducing changes in Church discipline, government, and even in ritual. His chosen ally in these vexatious proceedings was Scipio Ricci, Bishop of Pistoia, and Prato. This unworthy Prelate held a synod at Pistoia in 1786 for the pretended "reform of the Church in his diocese." The Jansenist doctrines on Grace were there defended, and among the practices condemned was "Devotion to the Sacred Heart." No fewer than eighty-five false propositions of this schismatical synod were condemned by Pius VI. in his Bull "Auctorem Fidei" of 1794. In 1805 Ricci made a public retractation of his

errors, and was reconciled to the Church by Pius VII.; but his subsequent letters give reason to doubt the sincerity of his repentance.

157. **St. Alphonsus de Liguori,** Founder of the Redemptorists (d. 1787). This great Saint, so tenderly devout to the Blessed Sacrament and to the Passion of our Lord, was also inflamed with a burning devotion to the Sacred Heart. In 1758 he published his "Novena to the Sacred Heart of Jesus," which for its tender piety and heavenly unction is considered to be a masterpiece of devotional writing. He sent the little book to Pope Clement XIII., and in the Preface he expressed a strong hope that the favour which Father Gallifet had failed to obtain from the Holy See might be at length accorded—viz., a feast of Sacred Heart for the whole Church with its own special Mass and Office. When at length this long-sought and long-prayed for privilege was granted by Clement XIII. in 1765, though restricted at first to the churches in Rome and a few others, the Saint, beside himself with joy, poured out his thanksgiving with rapturous emotion. Thenceforth till death each recurring feast of the Sacred Heart was celebrated by him with holy enthusiasm and ecstatic devotion, his soul seeming to be ravished to the joys of heaven. From him the members of his Congregation have

inherited a very tender devotion to the Sacred Heart, and from the Noviceship upwards special prayers and devout exercises in Its honour, faithfully observed by them, serve to perpetuate the extraordinary devotedness to our Lord's Divine Heart, which is characteristic of the children of St. Alphonsus.

158. **Father Xavier Calvi,** S.J. (d. in Rome, 1788). Many years of his life were spent as a missionary in India, where his zeal was indefatigable in spreading devotion to the Sacred Heart. Returning to Rome, he spared no pains to have the miraculous cure of Brother Celestini by St Aloysius (see No. 148) duly authenticated by an apostolic process, and caused engravings to be executed of the apparition of the Saint with his words recommending devotion to the Sacred Heart. These he spread everywhere with excellent results. Father Calvi foretold to the clever artist, Pompeio Battoni, that he would be asked by a person of great name to paint a picture of the Sacred Heart, that death would not overtake him till he had finished it, and that his work was destined to give great glory to our Blessed Lord. In 1782, Battoni received an order from the Queen of Portugal to paint a picture of the Sacred Heart, the result being the masterpiece which is venerated in the Church of the Gesù, Rome. It was the great artist's last and crowning work.

159. **Louis XVI. of France** (d. 1793). This pious and exemplary monarch, the expiatory victim of Voltairian irreligious France, was, like his sisters Clotilde and Elizabeth, tenderly devout to the Sacred Heart. It was his intention to spread this devotion throughout France, and, after consulting with his confessor, M. l'Abbé Hébert, Superior-General of the Eudistes (who was afterwards massacred in the Carmelite Monastery), he made a vow to the Sacred Heart in 1792 to labour for the extension of Its glory if peace were restored. A sacrifice, however, was needed to expiate the crimes of irreligious France, and the good King was executed on January 21, 1793. Queen Marie Antoinette, his consort, the Princesses Clotilde and Elizabeth, his sisters, and the Princess Louise de Condé, all victims of the Revolution, were fervent clients of the Sacred Heart.

160. **Elizabeth of France,** Sister of Louis XVI. (d. 1793). This angelic person was condemned during the Great Revolution without even the empty form of a trial. She was dragged to the scaffold along with twenty-three other victims, and executed the last. Her fellow-sufferers were all guillotined before her eyes; but all of them, in passing, turned to salute her, the women kissing her hand. A beautiful prayer was written by her offering all her sufferings to our Lord, and begging of His Sacred Heart

patience in affliction, and perfect submission in whatever trials might befall her.

161. **Queen Maria Francisca of Portugal** (d. 1792). This pious Queen, who succeeded her father Joseph I. in 1777, began her reign by deposing Pombal, Marquis de Carvalho, from the office of Prime Minister, and banishing him from Lisbon.* This declared enemy of the Jesuits had been the chief agent with D'Aranda of Spain, de Choiseul of France, and Tanucci of Naples in compassing their destruction. Queen Maria Francesca at once released from prison the last Jesuit survivors of Pombal's cruelty, many of whom had languished in loathsome dungeons for seventeen or eighteen years. As some reparation for the evil done to the Church in Portugal, she begged the Holy Father Pope Pius VI. to establish a Feast of the Sacred Heart, to be kept as a holi ay of obligation throughout the Portuguese dominions. On receiving this great favour, she caused her kingdom to be solemnly consecrated to the Sacred Heart. The Pope, in his Brief granting the festival, uses the very words the Queen had inserted in her letter to him—viz., that this extension of the devotion to the Sacred Heart would serve also as an act of reparation for

* He died in disgrace in 1782, and the coffin containing his body lay at Beira unburied fifty years—*i.e.*, till 1832, when Father Philip Delvaux, S.J., performed the funeral rites.

the unjust persecution of the Society of Jesus.*

162. **Fathers Lenfant, de Nolhac, Rouville,** S.J. (d. 1794). These three members of the suppressed Society of Jesus were zealous defenders of the devotion to the Sacred Heart against the Jansenists, and had the happiness of shedding their blood for the Faith at Privas in France, on the Feast of St. Ignatius, 1794. As he mounted the scaffold, Father Rouville said to his companions in martyrdom: "My friends, let us weep over the miseries of earth, but at the same time rejoice, for this night we shall be with the Angels."

163. **The Blessed Carmelite Nuns of Compiègne** (1797). These spouses of Christ, beatified by Pope Pius X. in 1905, were accused by Fouquier Tinville of having in their convent a picture of the Sacred Heart, as also hymns composed in Its honour. This was judged sufficient cause for their condemnation by the revolutionary tribunal, and they were all sentenced to death. The story of their martyrdom is most touching. On the way to execution they recited Psalms and other prayers, and on reaching the spot where the scaffold stood with its ghastly guillotine, each nun in turn knelt before the Mother Superioress, to ask her

* De Rochemure, p. 104.

blessing, and then bravely mounted the scaffold to shed her blood for the Faith and for the Sacred Heart. The last to suffer was the Mother Prioress, the blessed community, united together in death, passing from the scene of their conflict to the bright vision of God.

164. **Father Eléonore de Tournély** (d. 1797). A priest of marvellous piety, he was the founder of a Society of zealous priests known as "Fathers of the Faith," or "Fathers of the Sacred Heart," modelled on the spirit of the suppressed Society of Jesus, and following the Rule of St. Ignatius. The members were to hold themselves ready to join the ranks of the Society of Jesus when—as they doubted not would one day happen—it should be happily restored. This Community was the training-school of many heroic souls, who afterwards distinguished themselves by their virtues in the restored Society. Father de Tournély, who died seventeen years before the restoration, was consumed with love of the Sacred Heart. He was often heard to exclaim: "O adorable Heart of Jesus, if men did but know You, how they would love You!" While kneeling in prayer before a crucifix, he was inspired to give to his congregation the name of "Society of the Sacred Heart." Mindful of our Lord's promises that He would shed abundant blessings upon those who strove to honour His Sacred Heart, he

felt sure that our loving Lord would pour down His special graces and blessings upon a religious community especially consecrated to that adorable Heart. This devoted priest closed his saintly life at the early age of thirty, and was succeeded as Superior by Father Joseph Varin (see No. 177).

165. **Father Gabriel Lenkiewicz,** S.J. (d. 1798). He was the second Vicar-General of the Society in White Russia, and the successor of Father Czerniewicz (see No. 155). In a letter addressed to the Rectors of Poland and Russia he strongly urges them to see that "devotion to the most Sacred Heart be ever more and more impressed by them and their subjects on the minds of the faithful, and that it be spread and solidly established everywhere." He recommends this work of zeal especially to confessors, directors of souls, and masters in the colleges.

166. **Father Charles Borgo,** S.J. (d. 1799). Little is known of the life of this Father, but to him we owe the admirable "Novena to the Sacred Heart," first printed anonymously at Ferrara in 1778. In depth and beauty of thought, and in tenderness of feeling, this work has never been surpassed. It has been translated into every language and it would be difficult to mention any book, after that of Father Gallifet, which has contributed more to spread devotion to the

adorable Heart. In the same year, 1778, another work (also attributed to Father Borgo) was printed at Ferrara—viz., "A Practical Instruction on Devotion to the Sacred Heart, to obtain conversion of heart."

According to the testimony of his contemporaries, Father Borgo was a holy man, gifted with extraordinary powers for the direction of souls. His deep spirituality is seen stamped upon each of his beautiful meditations.

CHAPTER VII

FRIENDS AND APOSTLES OF THE SACRED HEART IN THE NINETEENTH CENTURY

167. **Father Thomas Lawson,** S.J. (d. 1807). This Father, who died in London, aged eighty-seven, is thought to have been the first to spread devotion to the Sacred Heart widely throughout England. He himself practised it with great fervour, and piously and zealously promoted it until the end of his long life. Just before his appointment as Rector of Bruges, he had published a short Treatise on the Devotion, a subsequent edition of which gives the rules and instructions of the different Bulls issued from Rome, together with a list of the Indulgences, obtained by Father Lawson, with considerable difficulty, and after much patient waiting and renewed importunity.*

168. **Venerable Father Joseph Pignatelli,** S.J. (d. in Rome, 1811). This great son of St. Ignatius was a golden link between the Old and Restored Society, and one of its most saintly children. Banished from Spain

* Fr. Macleod, Menology, S.J., vol. ii., p. 14

with his religious brethren (see No. 147), he found means to support and console them in all their hardships in Corsica, and his burning words excited within them an enthusiastic devotion to the Sacred Heart. From that Divine Heart he drew all his inspiration; to It he fled in all his troubles; within It he found rest and shelter in the many afflictions that befell him in Corsica, Naples, and Rome. Battoni's famous painting of the Sacred Heart above referred to (see No. 158) is said to have been brought to Rome from Spain by Father Pignatelli. The body of this Servant of God rests in the Gesù, Rome, at the entrance to the chapel of the Sacred Heart.*

169. **Blessed Julie Billiart** (d. 1816). Foundress of the Sisters of Notre Dame. For thirty years she was a sufferer from various diseases. In 1804 she received, towards the end of May, the visit of a Religious, who was an intimate acquaintance. He, being very anxious for her recovery, asked her to join with him in a Novena to the Sacred Heart. On June 1, the first Friday of the month, he came to see her again, and finding her alone in the garden, said to her: "Reverend Mother, if you have full confidence, try to stand and make a step in honour of the Sacred Heart of Jesus." She rose at once,

* Nonell, "Vida de Ven. Pignatelli."

and for the first time for thirty years she was able to make not one, but two, three steps. "That is enough," said the Religious, "sit down, but tell it to nobody." On the last day of the Novena, Blessed Julie made a longer thanksgiving after Communion than usual. The Sisters were in the refectory (Namur), and some pupils in an adjoining room. Suddenly steps were heard on the staircase. "See!" exclaimed one of the children, "Reverend Mother is coming downstairs!" While they stood in amazement, not knowing what to think, the Reverend Mother entered the refectory, walking without any support, and greeted the community with the words: "Te Deum laudamus." Inexpressible was the joy of the Sisters. Immediately they sank on their knees to thank God, and then hastened to the chapel to prolong their thanksgiving.*

170. **Father Peter Joseph de Clorivière,** S.J. (d. at Paris, 1820), founder of the Congregation of "Les Filles de Marie," was found dead on his knees before the Blessed Sacrament on the morning of January 9. He was a most fervent client of the Sacred Heart, and led a life of constant union with God.

He had made his solemn profession in the Society of Jesus on the day before the Suppression, August 15, 1773, and was readmitted

* "Life of Blessed Julie Billiart."

on the Restoration in 1814. For some time in the interval he laboured in England.*

171. **Father Mariano Petrucci,** S.J. (1820), Vicar-General of the Society, urged all its members to have recourse to the Sacred Heart as "a safe refuge, an impregnable fortress, a most secure harbour of rest and peace." He said that the preservation and progress of the Society depended upon the zeal of its children in practising and promoting this devotion.

171*a*. **Father Aloysius Felici,** S.J. (d. 1821), director of the Archconfraternity of the Sacred Heart in Rome, had the consolation of seeing 1,500 branch confraternities in different parts of the world aggregated to the central one. This Father is said to have first introduced the recitation of the Divine Praises ("Blessed be God," etc.) in reparation of blasphemy.

171*b*. **Father Maximus de Bussy,** S.J. (d. 1822), seemed to live only for the Glory of God and the salvation of souls, frequently exhorting those under his spiritual direction to take refuge in the Sacred Heart. This was his favourite devotion.†

172. **Bishop John Milner** (d. 1826). He was Vicar Apostolic of the Midland District

* De Guilhermy, France, i., p. 43.
† De Rochemure, pp. 119, 130, 135 *et seq.*

in England, and one of the most striking figures in the English Ecclesiastical History of the early part of the nineteenth century. His prominent characteristic was his untiring, uncompromising, and burning zeal. To him the seminary of Oscott owes its foundation. Desirous to draw both the students and professors, as well as his clergy upon the mission into a voluntary association for preserving and increasing their fervour, and detachment from the world, he founded a society or sodality in honour of the Sacred Heart, and obtained for it the Pope's approbation, and all the Indulgences attached to the Archconfraternity in Rome. This association still exists, being, perhaps, the first in England in which the devotions of the Sacred Heart were publicly recited. A little Gothic chapel at Old Oscott, containing a stained-glass window of our Lord revealing His Sacred Heart to Blessed Margaret Mary, was the place where the sodality met for the monthly devotions; and although it now belongs to a convent of nuns, it still remains a monument of good Bishop Milner's love for the adorable Heart of Jesus.

173. **Pope Gregory XVI. and Father Riccadonna** (1831). This Father, a zealous missionary for thirty-two years in Syria, had founded a Congregation of Syrian "Nuns of the Sacred Heart." While on a visit to Rome in 1831, he was received with great affection

by Pope Gregory XVI., who encouraged him to do all in his power to spread in those distant lands devotion to our Saviour's loving Heart. The Father made this the very soul of all his work, and the subject of his frequent exhortations. He died in 1863.*

174. **Marie Eustelle Harpain** (d. 1842). Her constant prayer was that the Church might have Priests according to the Heart of Jesus. For this she made a sacrifice of her health and life to the Sacred Heart, to obtain Priests such as God desires. The sacrifice was accepted, and the last three years of her life were spent in great bodily suffering. Full of this thought of obtaining holy Priests for the sanctuary, she exclaimed: "How happy the Priests of Jesus must be! I cannot help envying those who have the power to open the tabernacle, and to hold in their hands the ciborium which contains Jesus."†

175. **Father Peter Ronsin,** S.J. (d. 1846). His spirit seemed to be a reflection of the spirit of Venerable Father de la Colombière, his one predominant thought, his joy, his delight being to spread the fire of the love of the Sacred Heart. He was convinced that this devotion was the great efficacious remedy for the horrible evils that afflict France, and that to it we must look for the

* De Rochemure, p. 146.

† *English Messenger S. H.*, October, 1870, p. 187.

salvation of that unhappy country. Under his direction the Convent "des Oiseaux" in Paris became a burning centre of Apostleship of the Sacred Heart. Strange to relate, when the foundations for a new church were being dug in the convent grounds in 1837, a medal of the Sacred Heart was found.*

176. **Venerable Marie Lataste** (d. 1847), lay Sister of the Society of the Sacred Heart. It is said that during the three years before she entered Religious life, she saw our Lord in human form every time she assisted at Mass, sometimes pointing to His Sacred Heart, and telling her He would have her for His own in the Society dedicated to Its glory. In 1843 the heavenly call came, and in spite of many obstacles she entered the Society in 1844, where in three short years she reached a height of virtue that has been characterized as heroic. The history of her life is a revelation of God's wonderful dealings with a simple, humble, generous soul. On several occasions she was favoured with apparitions of our Lord and communications from His Sacred Heart. Her body lies in the S. H. Chapel at the Sacred Heart Convent, Roehampton.

177. **Father Joseph Varin,** S.J. (d. 1850). At an early age he entered the Seminary of St. Sulpice to study for the priesthood. But,

* Letierce, 'Etudes," etc.. pp. 70, 501.

while he was in his second year of theology, France was plunged in the horrors of the Great Revolution, and renouncing his high calling, he embraced the military career, where in the campaigns of 1792, 1793, he won some distinction. Converted to a better life by his old friends of college days, Father Eléonore de Tournély and Charles de Broglie, he joined the Society of the "Fathers of the Faith," known later as the "Fathers of the Sacred Heart," and became one of its most fervent members, all his ambition being to promote God's greater glory and the interests of the Sacred Heart. He was ordained priest in 1796 at the age of twenty-seven, and became Superior of the little community in the following year on the death of Father de Tournély. On the Restoration of the Society of Jesus by Pope Pius VII. (1814), Father Varin and his companions entered the Order, and after a time he was appointed Superior of the Jesuit house in Paris. In this post he worked long and efficaciously for the glory of the Sacred Heart and the good of souls. His name is inseparably connected with the foundation of three Religious Institutes of women, established for the education of youth—viz., the Society of the Sacred Heart, the Congregation of Notre Dame, and the Sisters of the Holy Family. His remains lie entombed in the Chapel of the Sacred Heart Convent, Roehampton.

178. **Venerable Mother Duchesne,** of the Society of the Sacred Heart (d. 1852). This great soul was the pioneer of devotion to the Sacred Heart in North America. The outbreak of the French Revolution in 1793 found her a novice in the convent of the Visitation nuns at Grenoble. The convent being closed, she was forced to return to the world; and when better days dawned for France, she bought back the convent buildings, but her efforts to re-establish there the former inmates were unsuccessful. Hearing of the newly-founded Society of the Sacred Heart, she applied for admission through Father Varin, who instantly recognized her worth, and introduced her to Blessed Mother Barat, by whom she was admitted in 1804. Feeling an intense desire for suffering and apostolic work, she prepared for it by fourteen years of constant prayer, severe penance, and heroic labour. In 1818 she sailed for North America with four companions, and after a long and dangerous voyage, they reached Louisiana on the Feast of the Sacred Heart. From thence, at the desire of Monseigneur Dubourg, they travelled to St. Louis; and eventually, after a journey of about seven weeks from their landing in America, they made their first foundation at St. Charles on the banks of the Missouri, near its confluence with the Mississippi. Their work among the settlers was at first unpromising in the

extreme: this, combined with poverty and actual want, made their lives extremely arduous. But God blessed these sufferings by abundant fruit. Before Mother Duchesne's death in 1852, the Society of the Sacred Heart counted sixteen convents in North America. In 1841 was realized her cherished wish of establishing a convent among the Indians, evangelized by Father de Smet. The secret of all her constancy and endurance, amid labours that called for superhuman strength, was her burning devotion to the Sacred Heart.

179. **Father John Roothaan,** Twenty-first General of the Society of Jesus (d. 1853). During the twenty-four years that the destinies of the Society were committed to his care, his vigilance, firmness, and prudence in times of peculiar difficulty entitle him to be ranked as one of its greatest Generals. His passionate love of the Sacred Heart he acquired as a Scholastic in White Russia. His encyclical letter of June 8, 1848, on devotion to this loving Heart, is quite a master-piece of its kind. It was written in times of great calamity, when the Society was treading the path to Calvary; but it breathes a spirit of strong faith and unalterable confidence in God. He informs his subjects that, while he was in Russia, long before Pius VII. restored the Society, he found deeply implanted in the minds and

hearts of the Fathers there the conviction, that if the Society had been so wonderfully preserved in that country, and was beginning slowly to develop, it was wholly to the Sacred Heart of Jesus that they owed this blessing; further, that whatever hopes they cherished for the Society's future restoration throughout the world, must be grounded on the Sacred Heart.

He adds these important words: "If we inquire into the reasons why members of the Society should have a special and extraordinary devotion to the Sacred Heart, many suggest themselves. The first and strongest, of itself sufficient, is that our Saviour Himself, when He willed that the worship of His Heart should be established and propagated throughout the Church, declared more than once, and in no ambiguous terms, that this was to be done by means of the Society. . . . The wish thus expressed by our Lord cannot be set down to the imagination of Venerable Margaret Mary, as we know by all that took place at the time: moreover, for every Catholic the solemn approbation of the Church (of the virtues and writings of Venerable Margaret Mary) puts the matter beyond question. . . ." He further adds, that devotion to the Sacred Heart is needed to preserve countless souls from the universal apostasy that is threatening.*

* De Rochemure, pp. 131, 132.

180. **Father Xavier de Ravignan,** S.J. (d. 1858). This great conférencier of Notre Dame, was a devoted client of the Sacred Heart, and had composed for his own use a beautiful form of consecration, which he recited every day after Mass. His biographer, P. de Pontlevoy, says that devotion to Jesus's loving Heart, so terribly outraged by mankind, formed a marked feature in his spiritual life. His words of fire kindled the hearts of thousands, who for years had been dead to the love of God.*

181. **Venerable Father Théophane Vénard**, martyr in Tonquin (1861). His letters show clearly how tender was his devotion to the Pure Hearts of Jesus and Mary. When he was still at the Seminary for Foreign Missions (Lyons), he wrote thus to his parents: "Our bodily separation matters little since we find ourselves united in the Hearts of Jesus and Mary." When in China he said among other things to an intimate friend: "I repeat continually for both of us the little ejaculatory prayer which is so dear to me: 'Jesus, meek and humble of Heart, have mercy on me.' This short prayer has become quite a habit with me." Some time afterwards he was seized with congestion of the lungs, which prevented him from exercising his priestly functions and even from speaking. In his

* Letierce, p. 91.

great distress he made a novena to the Sacred Hearts of Jesus and Mary, and soon recovered, contrary to all hopes.*

182. **Fathers Paul Riccadonna,** S.J. (d. 1863), **Joseph Barelle,** S.J. (d. 1863), **Ferdinand Jeantier,** S.J. (d. 1878). The first-named Father has been mentioned above (see No. 173). He was a great apostle of the devotion in Syria, and hardly ever mounted the pulpit without speaking of the adorable Heart. In 1830 he consecrated the Syrian Mission to the Sacred Heart, and attributed the great spread of the Faith to the blessing of the Divine Heart. (On the fervour of the students of Beyrouth College, see Letierce, p. 256.)

Father Barelle seemed on fire whenever he spoke of the Sacred Heart.

Father Jeantier, an angelic soul, known as the Father devoted to the Angels, was, as the epitaph on his tomb declares, "admirable in his zeal for the glory of the Sacred Heart." †

183. **Blessed Mother Barat,** Foundress of the Society of the Sacred Heart (d. 1865). Madeleine Sophie Barat's earliest lessons in virtue were learnt at her mother's knee, and a great horror of sin was early imprinted in her young heart. In 1793 her brother Louis, then a young priest, had been arrested in

* Lady Herbert, "Life of Théophane Vénard."
† De Rochemure, pp. 145, 146.

Paris and thrown into prison, where he remained in imminent danger of his life until the fall of Robespierre, two years later. This imprisonment was to her a subject of intense anxiety and sorrow, and Madeleine traces back her devotion to the Sacred Heart to that time, when she and her mother both frequently prayed before the picture of the Sacred Heart of Jesus and of the Immaculate Heart of Mary, for that brother's safety. On his release she went to Paris to live with him, and to continue her studies under his care. The Abbé Louis was admitted into Father de Tournély's society of the "Fathers of the Faith" by Father Varin, the then Superior, and after a time he introduced his sister to that Father, under whose wise direction she became a great servant of God, a great benefactress of her fellow-beings, and foundress, in 1800, of the Society of the Sacred Heart. Volumes have been written to describe the great and heroic works she did for God. In 1893—*i.e.*, twenty-eight years after her death, the canonical exhumation of her remains took place, and the body was found incorrupt. The same miraculous preservation was again noticed and authenticated in 1908. Her beatification by Pius X. took place in St. Peter's, Rome, in the same year. The Sacred Heart of Jesus was for her the treasure-house of sanctity. She summed up the characteristics of this devotion in

three words: "Adoration, Reparation, Expiation." and she wished all her children to be on fire with love for that adorable Heart.

184. **Madame Joseph Hemptinne,** Promoter of the Apostleship of Prayer in Belgium (d. 1867). She had adopted as her motto the words: "To the greater glory of the Heart of Jesus," which she wrote at the head of her letters to her spiritual friends; and so faithfully did she on all occasions seek this greater glory, that she seemed to emulate the Saints who were most zealous in their devotion to Jesus' loving Heart. With the view of drawing down from this infinitely loving Heart the blessings promised to every place where Its image is exposed for veneration, she distributed everywhere medals and little pictures of the Sacred Heart in great profusion. There are whole parishes in which, owing to her charity, every family has its sacred image or picture before which it can kneel. Her zeal for souls made her long to suffer pains and torments of any kind to rescue even one single person from mortal sin.*

185. **The Church's Sanction. Pius IX.** From the time of the Great Revelation (1675), no less than ninety years passed before the Holy See, yielding to the petitions of the Polish Bishops and of the Roman Archconfraternity of the Sacred Heart (see No. 141),

* *English Messenger, S. H.*, August, 1870, p. 72.

allowed the celebration of a feast of the Sacred Heart with special Mass and Office (Clement XIII. in 1665. See No. 149). By this crowning concession the Church gave its full sanction to the devotion, though as yet the feast was only approved for Rome and the Society of Jesus. Gradually other dioceses obtained the same favour, to the great increase of the devotion among the faithful. This was violently opposed, however, by the false philosophers of the eighteenth century, who let loose on it a very deluge of scorn; while in some countries the civil power sought to stamp it out by force of persecution. Those who propagated the devotion were prosecuted, fined, and even imprisoned ; and during the French Revolution to venerate a picture of the Sacred Heart was considered a crime, punishable by death (see No. 163).

With the revival of Catholic spirit, the devotion again began to spread, especially when Pope Pius IX. extended the Feast to the whole Church (in 1856), and enrolled Venerable Margaret Mary among the ranks of the Blessed (1863). The same Pope in 1875 invited all the faithful throughout the world to consecrate themselves to the adorable Heart of Jesus on June 16, the second centenary of the Great Revelation. Finally, Leo XIII., in 1889, ordered the feast to be kept everywhere as a double of the first class.*

* Nilles, S.J., " De Rationibus Festorum," etc.

186. **Gabriel Garcia Moreno**, the Martyr President of Ecuador (1875). This most Christian and heroic of rulers did all in his power to raise his Catholic, but rather degraded country, to a higher moral standard, by means of our holy religion. "The enemies of the Church," he said, "hate me, because I am trying to preserve for my country its greatest treasure, the Catholic faith, and because I show myself a true son of the Church." At his instigation, the Legislative Assembly decreed (1873) to choose the Sacred Heart as Patron of the Republic, and to celebrate Its feast both as a religious and civil festival with the greatest solemnity. This excited the fury of the godless party, and they conspired to assassinate him. The President, who was aware of this, and had been warned to be on his guard, replied: "They may kill me, but God does not die." Two days before his death he wrote to a friend: "I shall be assassinated; I am glad to die for the profession of the Catholic faith; we shall meet again in heaven." On August 6, 1875, the first Friday of the month, he went to church at 6 a.m., assisted at Mass, received as usual Holy Communion in honour of the Sacred Heart, and made his thanksgiving until eight o'clock. At one o'clock he visited the Blessed Sacrament, which was publicly exposed in the cathedral. One of the conspirators called him under some pretext out

of the church. The other conspirators then fell upon him, wounding him mortally by fourteen stabs and five shots from a revolver. In a dying state he was carried into the church, the last Sacraments were administered to him, and he expired, after having declared that he pardoned his murderers with all his heart.*

Pope Pius IX. caused a monument to be erected to his memory in the College Pio Latino, Rome.

187. **Father John Dalgairns,** Oratorian (d. 1876). An Oxford convert and intimate friend of Cardinal Newman, he entered the English Oratory in 1847, and was elected Superior of the London Oratory on the death of Father Faber in 1863. He is described as a man of singular sweetness and openness of character. His work on "Devotion to the Sacred Heart" is a masterly treatise, and a delightful testimony to his intense love of the Divine Heart. It is preceded by a history of the Spirit of Jansenism, extending over forty-seven pages.

188. **Father Alberic de Foresta,** S.J., founder of the Apostolic Schools (d. 1876). Of high family and greatly esteemed even by Royalty, he passed his boyhood and youth in such innocence, that he was commonly spoken of as another St. Aloysius Gonzaga.

* P. Berthe, "Garcia Moreno."

In later years his zeal and spirit of self-sacrifice recalled the heroic deeds of St. Francis Regis. It is said of him that his soul was consumed with love of the Sacred Heart, and that he was ever on the alert for opportunities to promote Its glory. The Apostolic Schools founded by him have trained countless young apostles, who have carried the love of the Sacred Heart to the ends of the earth.

188*a*. **Father Victor Drevon,** S.J. (d. 1880), another friend of the Sacred Heart, founded the Association of the "Communion of Reparation," approved by the Bishops and the Holy See.

189. **Mother du Rousier,** of the Society of the Sacred Heart (d. 1880). This saintly Religious was admirable for her love of work and zeal for suffering. After accomplishing a noble work for religion and the cause of education in Turin and elsewhere in Piedmont, which elicited the praise of the Royal House of Savoy, she saw it all wrecked in the Revolution of 1848, when she and her several communities were driven into exile. Four years of humiliation followed, God allowing her to be mistrusted by those whom she loved most. In 1852 she was sent as visitor to the Houses of the Sacred Heart in North America, a task of particular hardship owing to her constant bad health, complete ignorance of

the English language, and the long and painful journeys to be undertaken. In 1853 she was sent to Chili, to superintend in Valparaiso the first foundation of the Sacred Heart. The trials, privations, and sufferings she underwent would have frightened a less intrepid spirit, but to her nothing came amiss that was for the glory of the Sacred Heart. Throughout her life of intense activity she cultivated a close union with God, and rejoiced when accounted worthy to suffer for Christ's sake.

190. **Father Henri Ramière,** S.J. (d. 1884) and **Father Xavier Gautrelet,** S.J. (d. 1886). Father Ramière's name is immortalized by his great work for the glory of the Sacred Heart—viz., "The Apostleship of Prayer." What countless graces that institution has drawn and is drawing down on the Church! He began also *The Messenger of the Sacred Heart,* which in forty different languages and millions of copies carries its monthly lessons of holiness and tidings of joy to every part of the Catholic world. Both of Father Ramière's works—"The Apostleship of Prayer" and *The Messenger*—have had a phenomenal success. His untiring efforts also contributed greatly to the obtaining from the Holy See "the consecration of the whole Catholic world to the Sacred Heart" (1875). He died just after saying Mass with a smile of peace and joy on his lips. The

"Apostleship of Prayer" has now a huge roll of 25,000,000 names.

Father Gautrelet has written an admirable "Manual of Devotion to the Sacred Heart," of which Cardinal Vaughan, when Bishop of Salford, wrote in the following approving terms: "I consider Father Gautrelet's Manual to be the best work of the kind that I know. It is the most theological, the most solid, and at the same time thoroughly devotional and practical."

191. **Father Peter Beckx**, Twenty-Second General of the Society of Jesus (d. 1887). In several of his letters to the Society he gives proof of his strong and deep affection for the Sacred Heart. On August 28, 1870, during the horrors of the Franco-German War, he exhorts his subjects in France to find shelter from the storm in the Sacred Heart. "The Heart of Jesus is open to receive you," he says. "Cor Jesu patet vobis. Let us go to this inexhaustible fountain of love: let us draw near with great confidence, and with suppliant voice make our appeal, 'Lord, save us, we perish.' Help us, for we belong to Thee. Thou hast brought us together under the shadow of Thy Name, to follow Thee, to obey Thy behests, to continue Thy work."

On November 1, 1871, after the massacres of the Commune and the martyrdom of five of his subjects, he renews his exhortation to

have recourse to the Sacred Heart, and enjoins all the Provincials to unite with him in consecrating the whole body of the Society to the Divine Heart of Jesus. In December, 1875, he recalls to them the great reason why the Society is especially bound to honour the Sacred Heart, referring to the desire expressed by our Lord Himself (see p. 165). Finally, in his farewell letter to the Society, on retiring from his office in May, 1884, he confides them all to the protection of the Sacred Heart of Jesus and of the Immaculate Heart of Mary.

192. **Cardinal John Henry Newman** (d. 1890). Over the side-altar in the Oratory Church, Edgbaston, where he said Mass every day, hung a picture of the Sacred Heart, under which was the following prayer, which he must have repeated frequently: "My loving Jesus, I give Thee my heart; I consecrate myself wholly to Thee; and out of the grateful love I bear to Thee, I firmly purpose, by the help of Thy grace, to keep this day from all sin." His sermon on the Passion shows how deeply he entered into the inner sufferings of the Sacred Heart.

193. **Father . . . Maresca,** Barnabite (d. in Rome about 1891). He was a saintly priest, on fire with zeal for the interests of the Sacred Heart. For twenty-five years he carried on alone the direction of the "Apostle-

ship of Prayer" in Rome and the rest of Italy, and obtained special Indulgences for the Third Degree. In 1864 he brought out the *Italian Messenger of the Sacred Heart*, working at it day and night, in addition to his other heavy duties. In Rome he opened a small seminary or hostel of the Sacred Heart for priests, and, conjointly with a French Abbé, started the building of the Church of the Sacred Heart. Both these latter works ended in disappointment; but he had learnt the secret of bearing trials with peaceful resignation. He died of cancer in the right arm—that arm which had written so much and so well of the Sacred Heart. He bore his sufferings joyfully, and crowned his laborious life by a holy death on the Feast of our Divine Lord's Heart.

194. **The Sacred Heart Basilica, Montmartre,** Paris (1891). When in the hour of national humiliation (1870) France saw her capital besieged by the conqueror and wrecked by civil strife, some pious Parisians conceived the idea of uniting in a common act of expiation by erecting a national votive church to the Sacred Heart of Jesus. The Archbishop of Paris approved of the project, and invited all the French Bishops to join in this great act of reparation. The proposal was to build a magnificent basilica on the hill of Montmartre, a spot sanctified by the blood of the first martyrs of Paris, and

overlooking from its lofty position the city at its feet. The inscription on the portal, "Gallia pœnitens et devota," would indicate that the church was not only to be an act of public reparation, but also an assurance that France wished to return to God, and to consecrate herself to the Sacred Heart. The enthusiasm aroused by the project was shown by the extraordinary amount of the offerings made, which soon reached the sum of 25,000,000 francs, subscribed by 8,000,000 contributors. All classes of society—the various religious Orders, farmers, merchants, judges, physicians, artists, soldiers, sailors—volunteered to erect chapels in the Basilica at their own expense, to be dedicated to their respective Patron Saints. The foundation-stone was laid in 1875, and the solemn consecration took place on the Feast of the Sacred Heart, 1891. In the centre of the great entrance there is a niche for a colossal statue of the Sacred Heart, thirty feet high; at the intersection of nave and transept are four gigantic pillars or piers, which support the towering cupola; from the aisles open fifteen side chapels; and the great bell is said to weigh over twenty-five tons. The Blessed Sacrament is continually exposed for veneration both day and night, each of the numerous confraternities of men undertaking in turn the night watches. Every day thousands of pilgrims visit the Basilica, and a never-

ceasing storm of prayers rises heavenward, imploring grace and mercy upon the Church in France.*

Note.—The originators of the project of the great basilica were MM. Legéntil (d. June, 1889) and Rohault de Fleury, who in 1870 issued from Poitiers an appeal on behalf of the erection in Paris of a sanctuary to the Sacred Heart, to obtain the release of the Pope and the salvation of France. On July 23, 1873, the National Assembly passed a law declaring the construction of the sanctuary to be a matter of public utility. After a meeting, in which seventy architects took part, M. Abadie was charged with its construction in Byzantine style. Cardinal Guibert laid the corner-stone on June 16, 1875, and said the first Mass in the crypt on April 21, 1881. Cardinal Richard consecrated the church on June 5, 1891, and on October 17, 1899, blessed the great cross surmounting the main dome.†

The following extract is from *The Times* of July 6, 1914:

"The War Minister wanted the site for a fort; but, better inspired, Mgr. Guibert, the Cardinal Archbishop of Paris, cried: 'Your fort will do no good, and may be turned against you. Better build my citadel than yours.' Whether or not he was moved by

* *The Tablet*, June, 1891.

† Catholic Encyclopædia, xi., p. 488.

the argument, the Minister gave up his project, and, on July 23, 1873, the National Assembly authorized the purchase of land for the church, and even permitted the Cardinal to proceed by expropriation. The large majority which supported the Bill shows how feeling in Parliament has since changed on questions of Church and State.

"Two years later the first stone was laid with impressive pomp, and in the presence of 12,000 persons gathered from all parts of France. Almost inevitably, the plan of the architect, which prescribed a Byzantine church, was severely criticized, but it ultimately triumphed. The public saw the folly of attempting to rival the Gothic glories of the thirteenth century by adding Montmartre to the splendid series of Chartres, of Amiens, of Rouen, and Notre Dame.

"Slowly the domes and campanile and the cluster of side chapels arose on the Mount of Martyrs—near, indeed, to the spot where, according to the legend, St. Denys was decapitated, and carried his head under his arm, as if it had been a crown. Centuries after temples to Mercury and Mars had disappeared, a deaf and almost blind abbess, with the ladies of her Order, was hurried to the guillotine on the tumbrils of the Convention.

"On pillars within the sanctuary appear the arms of towns of France which have con-

tributed to the building fund. Each stone may be said to bear the name of some community—a town or village—or of an individual Catholic. Altars to St. Patrick and to St. John the Baptist mark the offerings of Ireland and Canada. Deputies, working men, students, and even schoolboys, have their part in the erection of this striking and majestic monument to the catholic spirit of France.

"*The Church To-Day.*—Only now, after all these years, is the fair fabric complete enough to be ready for consecration. The great bronze doors have lately been put in; the paving is scarcely finished; and some of the altars, bespeaking the devotion of different parts of France, are still unbuilt. In its present state the huge white building, under its imposing dome, has cost £1,600,000. It has been the aim of those who have founded the church to address themselves to all classes of society, and the same spirit prevails to-day in the great Sunday services, at which from 1,500 to 2,000 men are present in the nave. These worshippers are drawn from every section of the community; Academicians and officers of the Army and Navy sit side by side with artisans, small shopkeepers, and the very poor. The Church of the Sacred Heart has no parish attached to it; it is a place of pilgrimage, and scarcely a day passes without some band of pilgrims

climbing the sides of the mount. In the evening, lights glimmer from the summit of the rock upon which is perched this symbol of 'Gallia pœnitens et devota.'

"Cardinal Amette, the Archbishop of Paris, will be assisted by the other Cardinals of France in the great consecration ceremony in October, 1914, and possibly the Pope may send a delegate. In a sense it will be a national occasion, for the Sacré Cœur is a national church, representing the high hopes of a people. Its graceful silhouette and "bouquet of chapels" stand out lofty and incorruptible from the crowded plain as the image of a spiritual power brooding over Paris."

195. **Father Augustus Dignam,** S.J. (d. at Roehampton, 1894). For twelve years acting as Central Director of the Apostleship of Prayer and League of the Sacred Heart in England, he revived the work of the Apostleship, which had greatly declined, and quadrupled the number of Affiliations and Promoters. In boyhood he had desired to bring out a penny book for the poor, and this desire was fulfilled when he set on foot the "little pink *Messenger,*" to carry to the homes of rich and poor alike, not only the spirit of the Sacred Heart, but practical instructions calculated to arouse zeal in the devotion. His writings and Retreats abound in expressions of his personal love for the

Divine Heart. The shrine of the Sacred Heart Pleading (erected in Holy Cross Church, St. Helens, but now in Wimbledon Church), with the figures of some of its most devoted clients, and the empty panel, still awaiting the Beatification of Venerable Father de la Colombière, was the outward expression of his ardent love.

196. **Mother Mary of the Divine Heart** (Droste zu Vischering), of the Congregation of the Good Shepherd (d. 1899). "Happy are you to be the Father of such a Saint." Such were the words addressed by Pope Leo XIII. to Count Droste zu Vischering on the occasion of his heading a German pilgrimage to the Eternal City in 1900. His daughter Mary, of whom the Holy Father spoke, died as Prioress of the Good Shepherd Convent at Oporto. Her life, though short, for she was then but in her thirty-sixth year, had been a full one before God. So great was the reputation of her sanctity that many persons of rank and position vied with each other to obtain the privilege of being allowed to bear her body to the grave. So many were the supernatural graces and favours bestowed on her during her life-time, that her confessor did not hesitate to speak of her publicly as a second Blessed Margaret Mary. Her love for the Sacred Heart was unbounded, and our Lord Himself chose her as His instrument to make known His desire that the

whole world should be consecrated to His Adorable Heart. This act (which took place on June 9, 1899), brought about at the suggestion of Mother Mary of the Divine Heart, Leo XIII. referred to later as the greatest of his Pontificate.

197. **Mother Magdalen Taylor,** Foundress of the Poor Servants of the Mother of God (d. 1900). The daughter of an Anglican Rector, a volunteer nurse in the Crimean War, a convert to the Faith in 1854, she laboured in conjunction with Lady Georgiana Fullerton amongst the London poor, and founded her Institute to help the poor. She was a zealous co-operator with Father Dignam in his efforts to spread devotion to the Sacred Heart. In England and Ireland, where she founded orphanages, refuges, and a hospital, and through the apostolic work done by her Sisters, she set on foot the Holy Hour, First Friday Devotion, and other practices of the Apostleship of Prayer, carrying her zeal wherever she went. Father Cullen, S.J. (editor of the *Irish Messenger*) says of her: "Long before the little *Irish Messenger* appeared, she urged on devotion to the Apostleship throughout the length and breadth of Ireland." She took an active part in what may be called the literature of the Sacred Heart, getting books on the devotion translated into English, collecting litanies and prayers for distribution, and

herself writing in periodicals on this devotion. In Rome she became intimate with the saintly Padre Maresca (see No. 193), and through her instrumentality his work, "Heart to Heart with Jesus," was translated into English.

198. **Father William Clifford,** and others of the English Province, S.J. **Father William Clifford** (d. 1896) seemed to live only to spread the glory of the Sacred Heart; his whole life and character were impressed with this devotion. **Father Peter Gallwey** (d. 1906), a man of exceptional holiness, was greatly instrumental in the erection of the Sacred Heart Chapel and aisle in Farm Street Church, London. **Father George Tickell** (d. 1893) published in 1858 a translation of an admirable manual for the month of June, and wrote a Life of Blessed Margaret Mary, both of which works had a wide circulation. **Father William Maher** (d. 1877) was the first Director of the Apostleship of Prayer in England, and the first Editor of the *English Messenger, S.H.* **Father James Harris** (d. 1883) founded for the boys of St. Francis Xavier's College, Liverpool, a Brigade of the Sacred Heart, which was most fruitful in spiritual blessings. **Father Richard Clarke** (d. 1900) brought out a new edition of Father Gallifet's work, and wrote a series of Meditations on the Sacred Heart for the month of June.

199. **Venerable Mother Mary of St. Euphrasia Pelletier** (d. 1868), first Superioress-General of the Good Shepherd nuns of Anger. It is said of her that, when the Feasts of Corpus Christi and of the Sacred Heart came round, her heart seemed to be on fire with love and the desire to repair the injuries done to our Lord in the Blessed Sacrament. In every way that piety could suggest, she strove to honour the Divine Heart, and recommended this devotion with great earnestness to others as indispensable to those who desire to labour with fruit for the salvation of souls. Speaking of the Sacred Heart in one of her conferences, she says: "Let us imitate the dove which, with a plaintive sound, takes refuge in the hollow of the rock from the grasp of the vulture. This asylum is the Sacred Heart of Jesus; the vulture, the numerous troubles and temptations which beset us. Enkindle in your hearts a love for the Adorable Heart of our Lord; ask Him for all you desire; remember that His Heart is an inextinguishable furnace of grace. Offer a holy violence to the loving and generous Heart of our Saviour, and infallibly you will be heard." Encouraging her subjects to cherish a very tender devotion to the Divine Heart, she says: "Our Institute was really the first to pay public homage to the Sacred Hearts of Jesus and Mary. Our Venerable Founder

wished us to wear a silver heart on our breast, as a distinctive mark of our consecration to these loving Hearts." Elsewhere exhorting the Sisters to go with confidence to present their petitions to the Sacred Heart, she reminds them that our Lord says: "Ask, and you shall receive." "Our Lord Jesus Christ," she tells them, "opens His treasures to us; He is there (in the Blessed Sacrament) ready to listen to you, to anticipate your desires, to provide for all your needs. Go to Him with your troubles, your weariness, your disappointments, your sorrows, and you will come away consoled and strengthened for the path you have still to travel."

200. **Father Henry Young**, the "Irish Curé d'Ars" (d. 1862). Though the devotion to the Sacred Heart was not so widely spread in 1814 as it is now, yet we find that, on beginning his work in Dublin, Father Young at once set on foot the First Friday devotion, with special prayers and Benediction after Mass, and also the devotion of the First Saturday, in honour of the Immaculate Heart of Mary. It was remarked that he never officiated in any church without placing in it some image or picture of the Heart of his Divine Lord. To make Him known and loved was the passion of his life. His manifo'd labours evince the holy restlessness of this desire. In the church, in the

street, or in his little room, there was not an hour unmarked by something done with that intention.

201. **Sister Mary of the Sacred Heart** (Sophia Ryder), of the Order of the Good Shepherd (d. 1901). Devotion to the Sacred Heart in the Blessed Sacrament was practised by her with such fervour, and recommended by her to others with such earnestness, that it seemed to be her dominating thought. She was most anxious to spend the Holy Hour in the church, whenever she could get permission to do so at night. One who knew her well writes: "No one could work with her and not realize that devotion to the Sacred Heart in the Blessed Sacrament was *the* devotion of her life and the secret of all the brave things she did."

202. **RR. John Zwijsen,** Archbishop of Utrecht (d. 1877), founder of the Congregation of the Sisters of Charity of our Lady, Mother of Mercy, whose mother-house is situated in Tilburg, Holland. His devotedness to the interests of the Sacred Heart was remarkable; it showed itself in his zeal for souls and his desire for the spread of the Faith. To win souls to our Lord was his one absorbing thought, and for this purpose he founded the above-mentioned Congregation of Sisters of Charity, whose work is the education of all classes of children, and the attendance on

the sick in the hospitals attached to their convents. The good Archbishop, who was known as "the wise and powerful high-priest," also founded a Congregation of Fathers of Charity, and to both foundations he left as a legacy his consuming zeal for the salvation of souls and for the interests of the Sacred Heart.

203. **Mother Mary Magdalene de Bonnault d'Houet** (d. 1858), foundress of the Institute of the Faithful Companions of Jesus. Her love for the Sacred Heart was extraordinary; she longed to see the devotion spread everywhere, and earnestly recommended her daughters to leave nothing undone to excite their pupils to cherish a most tender affection for the Adorable Heart. In accordance with her desire, the picture of the Sacred Heart was placed in the community-room, the parlours, and the chapels of all the convents of the Society. She also wished all to join in a special prayer to the Sacred Heart at 9 a.m. and 4 p.m., and caused a bell to be rung at these hours, so that all might unite in the invocation: "O Divine Heart of Jesus, I adore you, I love you, I invoke you, together with all my associates. Assist me this day, every moment of my life, and particularly at the hour of my death. Amen." Every evening an Act of Consecration to the Sacred Heart was to be made solemnly by all, both pupils and religious. She even

bound herself by vow to propagate this devotion.

One day her youngest brother Philip purchased a number of books of a doubtful and dangerous character, and she spent the evening with him burning them, rejoicing in the thought that she was thus preventing many sins. When the task was over, brother and sister, having assure themselves that the fire was extinguished, retired to rest. What was her astonishment the next morning, on entering the room, to find a small picture of the Sacred Heart on the heap of ashes. Madame de Bonnault never discovered whence this picture came. She kept it ever afterwards, and when her Society was founded, she never went on a journey without it. Her brother Philip, speaking of this incident, said: "I myself was witness of this fact. I was on a visit to my sister's, and slept in the very room where we had burnt the books. The next morning my sister came into my room and showed me the picture lying on the ashes. It is certain that no one could have entered my room during the night, for I had locked the door before retiring to rest."

204. **Cardinal Manning,** Archbishop of Westminster (d. 1892), wrote a beautiful work on "The Glories of the Sacred Heart," which concludes with the following words: "If you would find the Fountain of the

Water of Life and the glories of the Eternal Throne, on which the Lord of the Sacred Heart sits and reigns for ever, go into any sanctuary where the light burns silently before the tabernacle. Kneel there and cover your face. Jesus is there, and the ever blessed Trinity, and the Vision of Peace, and the heavenly court, and the Kingdom of His glory." In chap. vi. he gives the following picture of the world from which the Sacred Heart has so much to suffer: "The world, which is falling away from the light of faith, apostatizing from Jesus Christ and persecuting His Church, is the world without God, the atheistical world; and that atheistical world is the world that is blind and cannot see the beauty of the Son of God. It is sinking below the Pantheism of the pagan world. It does not believe in Jesus Christ, therefore it cannot see the impress of God in the creation of the world. It does not believe in a Creator, therefore it cannot read His handwriting. It sees the sky over its head, and believes in no heaven beyond it. It sees the visible horizon, and believes in no mind that governs the universe. It believes in the earth under its feet, because it has had to bury its dead, and it will be buried in the same itself. The material world of this day is without God—is simply atheistic. Men live as if they were mere matter, dust returning unto dust, without belief in the

existence of their own souls, or of the immutable distinction of right and wrong, or of judgment to come, or of a state after death. They live without God; they die like the cattle that perish."

205. **Bishop John C. Hedley,** O.S.B., Bishop of Newport, Wales. In his work, "A Bishop and his Flock," chap. xii., he thus explains the theology of the Devotion to the Sacred Heart: "The substance and essence of this Devotion is very far from being a novelty in the Church. It is substantially nothing else than the Devotion to the Sacred Humanity. To guard this devotion, the Church condemned the Arians, because they denied that the Person to Whom that Humanity belonged was true God; the Nestorians because they also, from a different point of view, refused to accept the Man Christ Jesus as our God and Creator; the Eutychians because they taught that the Humanity of the Incarnate God was not a real Humanity, and had no human soul or human will, and therefore no loving Heart. The devotion to the Sacred Heart is in effect devotion to God made Man; to the Babe of Bethlehem, the Good Shepherd, the Victim of Calvary. To select this particular organ of our Lord's Sacred Body for remembrance and adoration is natural, pious, and profitable. The Heart of our Lord is adorable as being an existing and integrating part

of the sacred Humanity. We do not, in our devotion, separate the Heart from the Body, or the Body from the Person of God the Son. The only sense in which the theology of the Incarnation, or even common and ordinary Christian faith, permits us to think devotionally of our Lord's most holy Heart is as beating in His breast, as vivified and informed by His human Soul, as owned and upheld by a Divine Person, as that Divine Person's *own* Heart, and as therefore adorable, like all the Nature which is so possessed and so lifted up. But it is profitable to place before our eyes the image of this adorable Heart. The reason is evident from what has been said. We want a symbol and expression for that central and essential burning Love of which all the words and acts of Jesus, and His very Incarnation itself, are only signs. The heart, as St. Alphonsus says, is the noblest human organ, and is considered in common thought as the source of the energy and endeavour and expansiveness of the moral nature. Therefore it is natural and profitable to speak of our Lord's most noble Heart; and if to speak of it, then to represent it."

206. **The Orders of the Visitation and of the Society of Jesus.**—Much has been said in the preceding pages of the devotion to the Sacred Heart as practised and promoted by members of the Society of Jesus. This need occasion no surprise, as it was to the Fathers

of the Society, in conjunction with the Religious of the Visitation, that our Lord entrusted the office of spreading this devotion. While to other Orders have been assigned special devotions—the Rosary to the Dominicans, the Brown Scapular to the Carmelites, the Blue one to the Theatines, the Way of the Cross to the Franciscans, etc.—to the Society of Jesus and the Order of Visitation has been committed the charge of furthering devotion to the Sacred Heart. In a remarkable vision vouchsafed to Blessed Margaret Mary in the year 1688—*i.e.*, six years after Father de la Colombière's death—she saw a rich and beautiful palace, and within it a throne encircled with dazzling splendour. On this throne reposed the adorable Heart of Jesus, so resplendent with light that the whole palace was flooded with its glory. On one side stood our Lady between St. Francis de Sales and Father de la Colombière; on the other were the Daughters of the Visitation, accompanied by their good Angels. Our Lady spoke of the treasure of which the Religious of the Visitation had been made the depositaries—a treasure they were not to reserve for themselves, but to share abundantly with others. Then, turning to Father de la Colombière, she thus addressed him: "And you, my faithful servant, shall also have a share in this great treasure; for if it is given to the Daughters of the Visitation to

make It known and loved and render others partakers of It, it is reserved for the Fathers of the Society also to make It known and esteemed, so that each may profit by receiving with due reverence and gratitude so great a benefit. And, in proportion as they faithfully fulfil this office, the Divine Heart, the fruitful source of benedictions, will bless the labours of their ministry so abundantly as to produce fruit beyond their efforts and expectations, fruit conducive to the salvation and perfection of souls, and of each of them in particular."*

207. **Words of Blessed Margaret Mary on this Subject.** In a letter to Mother de Saumaise, written in June, 1689, Blessed Margaret Mary thus speaks of the Society of Jesus: "Good Father de la Colombière has obtained that the holy Company of Jesus shall be gratified, after our dear Institute, with all the special graces and privileges of the Devotion to the Sacred Heart of our Lord Jesus Christ, who promises that He will shed abundantly His holy benedictions on the labours of their charity, and on the souls they win to God. And this Divine Heart has, it seems to me, such an ardent desire to be known, loved, and adored, particularly by these good Fathers, that It promises, if I be not deceived, to spread such unction of Its

* Daniel, "Life of Blessed Margaret Mary," p. 422.

ardent charity on their words, that these shall be as two-edged swords penetrating the hardened hearts of the most obstinate sinners, and drawing from them tears of repentance to purify and sanctify their souls. But in order to be thus successful, they must seek all their lights in this inexhaustible source of the science of the Saints."*

208. **Father Frederick Faber, of the London Oratory** (d. 1863). In his Spiritual Notes occurs the following paragraph on living in the Heart of Jesus: "Earth is a rehearsing of heaven; yet the world forces us abroad; it will not let us face God and duty and the thought of eternal things. It is in this very thing that we must beat it down, be bold in the love of Jesus, and assert our liberty. Yet here is the secret of the Christian life. How shall we be in the world, yet out of it, upon the flood, and riding safely on it, in the heat but under the shadow, in the storm, yet sheltered from it? By living in the Heart of Jesus. Ah! let us invoke the gentle St. John to get us grace to dwell continually as hermits in that sweet hermitage, as doves in the cleft rock, always in charitable activity, yet always in contemplation."

209. **Father J. B. Muard**, O.S.B. (d. 1850 ?). Whilst still a secular priest, and in doubt as to his future vocation, this great servant

* Daniel, "Life of Blessed Margaret Mary," p. 424, note.

of God was, as he relates himself, one day (1839) favoured with an apparition of our Blessed Lord; he felt the Heart of Jesus touch his own heart, whereby he lost all attachment to creatures, and was assured of complete success in the vocation assigned to him. He besought our Lord to grant him, as a proof of the truth of this apparition, the conversion of six obstinate sinners, on whom hitherto all his efforts had been spent in vain; and behold, on the same day all six presented themselves at his confessional. His devotion to the Sacred Heart was thereby, of course, very much increased, so that as a Benedictine he assumed the name of "Mary John Baptist of the Sacred Heart." With the greatest devotion, he visited the tomb of Blessed Margaret Mary at Paray-le-Monial, and made there the resolution that, after our Blessed Lady, she should become the principal patroness of that branch of the Benedictine Order, which was reformed by him.*

210. **Venerable Elizabeth Canori Mora** (d. 1825). At an early age she was married to a rich lawyer, whose jealousy and infidelity made her endure a martyrdom. With wonderful patience and humility she suffered all possible injuries, and thereby arrived at the highest degree of sanctity, so as to be favoured with many extraordinary graces. During the carnival, after Holy Communion, our Saviour

* "Life of Father Muard," by Healy Thompson.

said to her: "Come and console My Heart; come and make reparation for the insults I receive from those who at this time indulge in so many sinful pleasures." Once praying for a dying person, God let her know the cause of his eternal loss; she, however, continued to pray for him so earnestly that our Lord said to her: "Thy prayer does violence to My Heart; since thou so absolutely desirest this man to be saved, he shall be saved"; whereupon God assured her in a miraculous manner of her prayer being heard. As she was continually praying for the souls in Purgatory, our Lord said to her: "Place thy hand in the Wound of My Heart, and make My Divine Blood flow abundantly over those souls"*

211. **Gemma Galgani** (d. 1903). The life of this seraphic virgin, written by her confessor, abounds in ecstasies, visions, apparitions, and extraordinary manifestations of Divine predilection. With St. Francis of Assisi, St. Catherine of Siena, St. Veronica Juliani, she shared the privilege of having the Sacred Stigmata impressed upon her hands, feet, and side (1899). She had promised the Sacred Heart to make the Holy Hour, and never to omit it, if cured of a serious illness. As she knelt in tears contemplating our Saviour's Passion, Jesus

* Her Life, by Père Callixte de la Providence, "Client of the Sacred Heart," p. 203.

appeared to her, showing her His sacred wounds dripping with blood; and, soon after, she received the above miraculous favour. Our Lord's Passion seemed to be renewed in her, and the loving characteristics of His Sacred Heart to be reproduced in hers.

212. **Mother Mary of Jesus, Emilia d'Oultremont,** Baroness d'Hooghvorst (d. at Florence, 1878). Foundress of the Institute of the Reparation Sisters, "Sœurs de la Reparatrice." Her religious life was one of labours, trials, sufferings, all sanctified by union with those of the Sacred Heart. Father P. Ginhac, S.J., a very holy priest, had said to her: "Your motherly heart must be crushed. Look at the Master's Heart! He suffered so much for you! Keep close, very close, to that Divine Heart, do not separate yourself from it, and you will find yourself strong in the midst of grief after the example of our Mother and Queen at the foot of the Cross; you will be even consoled, and you will have the power of consoling others." Her writings show how deeply imbued she was with the spirit of the Heart of Jesus. Her one thought was to live for Him alone: all the rest mattered nothing. "He is everything to me, and everything outside Him is as nothing."

On the Feast of the Sacred Heart, 1871, Mother Mary of Jesus consecrated her Institute to the Sacred Heart. "With the Cross

of Jesus, His Heart and the Holy Eucharist," she said, "what can one desire more upon earth? Give love for love to our Divine Master, love manifested (by deeds) under every form, for in every way He is forgotten and outraged by men. Religious souls, ever faithful, ever loving, ever devoted, must console and appease His Sacred Heart."*

213. **Mother Mary Catherine McAuley** (d. 1841). Foundress of the Congregation of Sisters of Mercy. Her life was rich in fruitful labours for souls, and crowned with unalterable love for the needy and the afflicted. The spirit of the Sacred Heart was deeply impressed on her soul. It is astonishing what an amount of good this heroic servant of God was able to do. The Convents of Mercy are numbered by hundreds—in England, Ireland, Scotland, America, and Australia; and wherever the banner of Mercy is unfolded, the poor are comforted, the sick are tended, the guilty (young and old) are brought back to their Father's home, the orphan finds a mother's care, and the ignorant and the little children are led forward through paths of useful, God-blest toil to a bright hereafter. In chap. xii. of the Rules she wrote for the Sisters she impresses upon them the duty of constant, loving adoration of the Blessed Sacrament, and bids them

* Her Life, by Père Suau, translated by Father Gallery, pp. 359, 479.

entertain a most tender devotion to the Sacred Heart of Jesus, that fountain of every grace and object of our deepest affection. They are to study Its spirit, and to atone for the outrages It suffers and has suffered from the malice and ingratitude of mankind. The inmates of each House of Mercy are required to go to Holy Communion in honour of the Sacred Heart on the First Friday of every month.

214. **Mother Cornelia Connelly** (d. 1879). Foundress of the Society of the Holy Child Jesus. Devotion to the Sacred Heart was a marked feature in the spiritual life of this holy Religious. From the very foundation of the Society, which owes its existence under God to her, she did all she could to further this devotion—(1) By obtaining exposition of the Blessed Sacrament on the first Friday of every month; (2) by appointing special devotions in all her convents throughout the month of June; (3) by obtaining the privilege of the "Forty Hours'" adoration, commencing each year on the Feast of the Sacred Heart; (4) by causing the figure of the Sacred Heart to be engraven on the cross worn by the professed Sisters, as a perpetual reminder to seek consolation and help in the Divine Heart in all their labours, trials, and sorrows; (5) by having the church of the Mother-House, as well as others of the Society, dedicated to our Lord's adorable Heart.

215. **Sister Teresa of the Child Jesus**, "The Little Flower of Jesus" (d. at Lisieux, 1897). This privileged soul, who died a Carmelite nun at the age of twenty-four, seemed more angelic than human. She had learnt from her earliest years the secret of living for God alone, and His love filled her heart with an interior joy, that seemed like a perpetual ecstasy. The following prayer was written and used by her: "O my God! I offer Thee all my actions of this day for the intentions and for the glory of the Sacred Heart of Jesus; I desire to sanctify every beat of my heart, my every thought, my simplest works, by uniting them to Its infinite merits; and I wish to make reparation for my sins by casting them into the furnace of Its merciful love. O my God! I ask of Thee for myself, and for those whom I hold dear, the grace to fulfil perfectly Thy holy Will, to accept for love of Thee the joys and sorrows of this passing life, so that we may one day be united together in Heaven for all eternity. Amen."

216. **Father Paul Ginhac,** S.J. (d. at Castres, France, 1895). "A Man after God's Own Heart"—such is the title of the book which contains his life, written by Father Calvet, S.J., and which has received the approbation of twelve Cardinals, six Archbishops, and twenty-three Bishops. Father Ginhac was Master of Novices and In-

structor of Tertians in the novitiates of the Society of Jesus for forty years, and was a perfect model of a holy priest. He spoke of devotion to the Sacred Heart continually in his instructions, impressing upon his hearers that "from the piercing of that Divine Heart two immense floods of mercy and of grace escaped in order to purify souls and to sanctify them." "The Sacred Heart," he says, "(1) attracts us strongly but gently: we should respond by giving Him our hearts joyfully, and ready for all things; (2) It purifies, instructs, warms, elevates, strengthens, unites, and transforms us; (3) It leads the soul onward to work, struggle, suffer, to sacrifice, and complete self-immolation." This servant of God lived and died in closest union with the Sacred Heart.*

217. **Recent Works** by Friends of the Sacred Heart: (1) "Elevations to the Sacred Heart," by Father Felix Anizan, O.M.I.; (2) "Practical Devotions to the Sacred Heart," by Father A. Vermeersch, S.J.; (3) "Meditations on the Sacred Heart," by Father Joseph McDonnell, S.J.; (4) "The Litany of the Sacred Heart," by the same; (5) "Religious and the Sacred Heart," by Father Alfred Yenveux, S.J.; (6) "The Heart of the Gospel," by Father Francis Donnelly, S.J.; (7) "The Heart of Revelation," by the same.

* A. Calvet, S.J., "Life of Father Ginhac," pp. 195, 196.

218. **Thoughts from an Anonymous Writer.**
"The Sacred Heart should be to us—

A fire to warm our cold hearts;
A treasury wherewith to enrich our poverty;
A safe retreat in time of temptation;
A source of living waters bounding up to life everlasting;
A laver to wash our sins away;
A protection against the wrath we deserve;
An altar whereon to lay our actions;
A model on which to form our hearts;
A consolation in trials and in death;
A loving shrine of mercy and forgiveness;
A sure means of obtaining all the graces we need."

Our Lord's Loving Invitation to His Sacred Heart.

"Come to Me all you that labour, and are burdened, and I will refresh you."*
"Come to Me—

All you that are oppressed with sorrow and anguish;
All you that have no other friend on earth;
All you that groan under the tyranny of the oppressor;

* St. Matthew xi. 28.

All you that stagger under the load of sin;
All you that are affrighted at the thought of a misspent life;
All you that seek help and consolation in trial and temptation;
All you that suffer from illness or affliction of any kind;
All you whose lives are darkened by misfortune and distress."

"*Venite ad Me omnes.*"—It is the invitation of the Good Shepherd, of the Good Samaritan, of the Father of the Prodigal, of Him whose Heart overflowed with kindness to the poor, the sick, the bereaved, to children, to the sinner, to His very executioners.

"O Jesus, Thou lovest; Thou art not loved; would that Thou wert loved."

219. **Anonymous.**—"O good Jesus, Thy Sacred Side and Heart were opened that we might have a home and shelter wherein to hide in trials and temptations. O Jesus, all Thy wounds are so many gates of salvation thrown open to us; but the wound of Thy Sacred Heart is the widest. All Thy wounds are so many fountains whence Thy graces flow in abundance; but the wound of Thy Heart is the clearest and most refreshing. All Thy wounds are so many crimson streams in which we may plunge our thoughts, words, and actions, and thus heighten their value;

but the wound of Thy Sacred Heart gives them a brighter lustre, a higher value. All Thy wounds are places of refuge, in which the greatest criminals, if repentant, may find asylum and safety; but the wound of Thy Heart is the most favourable and most secure. All Thy wounds speak to us of Thy love and mercy; but the wound of Thy Divine Heart challenges most forcibly our love in return."

220. **Father Peter Gallwey,** S.J. (d. in London 1906). His Life, written by Father Gavin, shows him to have been a man powerful in word and work, and a priest inflamed with burning zeal for God's glory. A favourite devotion of his ("An Hour before the Blessed Sacrament") contains the following loving appeal through the Sacred Heart: "O Jesus, I pray to Thee by Thy Sacred Heart. By this Heart which shed all its Blood for us. By this Heart which was pierced for us. By this Heart which remains open to us, that we may fly to it with entire confidence as to our most-loved refuge, and draw from thence hope under the remembrance of our sins, consolation in our griefs, light in our darkness, the cure of our infirmities, strength in our weakness and failings, all grace and every virtue. By this Heart which has loved men so much, and although so little loved in return, loves them still so much. By this Heart which has

done and suffered so much for us, and ceases not even now to spend itself for us. By this Heart which after having given everything, would yet give us Itself. O Jesus! have pity on me; make me know Thee; make me love Thee; grant that I may unite myself inseparably to Thee; grant that I may live and die in Thy love. I consecrate myself wholly to Thee, my body, my blood, my feet, my hands, my eyes, my ears, my mouth, my whole heart, for time and eternity."

PART II

CHAPTER VIII

VISITS TO THE SACRED HEART ALTAR WITH THE SAINTS AND OTHER HOLY SOULS.*

1. With Blessed Margaret Mary.

In the abyss of my nothingness, I prostrate myself before Thee, O most Sacred and Divine Heart of Jesus, in order to render Thee all the homage of love, adoration, and praise of which I am capable. Before Thee I lay all my wants, revealing to Thee as to my best friend all my miseries, my poverty, my wretchedness, my infirmities, and my lukewarmness—in a word, all the wounds of my soul, beseeching Thee to have pity and compassion on me, and to help me according to the greatness of Thy mercies. O Heart full of charity, I beseech Thee, by all that is capable of moving Thee, to grant me this grace, that I may save my soul, and that the souls of all those who, like myself, are in danger of being lost eternally may be saved. O Heart most merciful, let me not perish in the deluge of my iniquities. Do with me

* The prayers here selected were written by those under whose names they are printed. They may serve for visits on the different days of the month.

what Thou wilt, provided only that I love Thee for all eternity. In Thee I have placed all my trust, reject me not for ever. I call upon Thee, I invoke Thee as the sovereign remedy of all my ills, of which the greatest is sin. Oh! I beseech of Thee to destroy it in me, and to grant me pardon of all the sins which I have committed in my life, and of which I repent from my very heart. O Sacred Heart, make me and all those hearts which are capable of loving Thee to feel and experience Thy sovereign power; I ask this grace for my parents, my friends, and for all those who have been recommended to my prayers, or who pray for me, and for whom I have a special obligation to pray. I beseech Thee to help them, according to their several necessities. O most loving Heart, soften hardened sinners, and relieve the souls in Purgatory; be the sure refuge of the agonizing and the consolation of the afflicted and of those who are in need. Finally, O loving Heart, be all in all to me, and particularly at the hour of my death be a haven of rest to my longing soul, and receive me at that moment into the bosom of Thy mercy. Amen.

2. With St. Gertrude.

Hail, sweetest Heart of Jesus, flowing with honey, living stream of all goodness and all grace. Hail, loving Heart of Jesus, most

noble treasury of the riches of God. O Heart, abounding with pity, overflowing with charity; in Thy most hidden recesses I cast myself, and in the great deep of Thy mercy I bury the whole burden of my iniquity and my negligence. To Thee I offer all my labours and toils; to Thee I dedicate all my anguish and misery; to Thee I commend my life and the end of my life. O Heart of Jesus, sweet-smelling sacrifice, offer Thyself upon the golden altar of propitiation to compensate for all the days of my life wherein I have brought no fruit to God. . . .

O compassionate Jesus, wash me in the cleansing water that gushed from Thy loving Heart; bathe my feeble soul, and inebriate it with that Sacred Blood; and grant that at my last hour my portion and heritage may be but one drop of that Divine stream. O most loving Jesus, by Thy pierced Heart, I pray Thee, wound my heart with the arrow of Thy love, so that nothing of earth may abide in it any more, but that it may be filled with Thy glowing love now and for ever. Amen.

3. With Venerable Father de la Colombière.

O Sacred Heart of Jesus, do Thou teach me an entire forgetfulness of myself, since there is no other way of entering into Thee. Grant that I may do nothing that is not

worthy of Thee. Teach me what I ought to do to attain to Thy pure love, with the desire of which Thou hast inspired me. I feel in myself a great wish to please Thee, and a great inability to do so, without a special light and assistance, which I can look for only from Thee. Do Thou accomplish Thy Will in me, O Lord. I oppose it, I know well, but I fain would not do so. It is for Thee, O Divine Heart of Jesus, to do all; Thine alone shall be the glory of my sanctification if I become a Saint. It will be greatly to Thy glory, and it is for this alone that I desire to be perfect. Amen.

4. With St. Alphonsus de Liguori.

O my amiable Redeemer, what object more worthy of love than Thee could Thy Eternal Father command me to love? Thou art the beauty of Paradise, Thou art the beloved of Thy Father, Thy Heart is the throne of all virtues. O amiable Heart of my Jesus, Thou dost well deserve the love of all our hearts; poor and miserable is that heart which loves Thee not! How miserable, O my God, my heart has been during all the time in which it has not loved Thee! But I will no longer stay in this wretched state. I love Thee, O my Jesus, and I will never cease to love Thee. O my loving Lord, I have hitherto been forgetful of Thee: and what can I expect, but that my ingratitude should

force Thee to forget and forsake me? Ah no, my dear Saviour, let that never be. O loving flames that consume the Heart of my Jesus, enkindle in my poor heart that holy fire which Jesus came down from Heaven to enkindle on earth. Consume and destroy all the impure affections that lurk within my heart, and which prevent it from being entirely His. O my God, grant that I may live only to love Thee and Thee alone. If at one time I lived in forgetfulness of Thee, now I protest that Thou art the sole object of my love. . . . O my dear Saviour, grant that my heart may be all on fire with the love of Thee, even as Thine is on fire with the love of me. I feel within myself a strong determination to please Thee; but I need the help of Thy grace in order to put my resolve into execution. It depends on Thee, O loving Heart of Jesus, to make my poor heart wholly Thine. Oh, grant that it may be all on fire with love of Thee, even as Thine is on fire with love of me.

5. With St. Francis of Sales.

Eternal Father, I offer Thee the grief and anguish of the Heart of Jesus in the garden, His thrice-repeated prayer, His agony and sweat of blood, His perfect resignation to Thy good pleasure. I thank Thee, love Thee, and praise Thee through Him, and by

His merits in this mystery I beg of Thee constancy under suffering and a perfect resignation to Thy Divine Will in all things. Oh, would that the Heart of Jesus might ever live in our hearts! How sweet and amiable is Thy Heart, O Jesus! Grant, I beseech Thee, that this most sacred dwelling-place may always be mine.

(Heart of Jesus, Thou lovest; Thou art not loved; oh, would that Thou wert loved. O Heart of Jesus, give me only Thy grace and Thy love, and then do with me what Thou wilt.)

6. With St. Augustine.

Write, O Lord Jesus Christ, Thy wounds in my heart, that I may read therein sorrow and love—sorrow, to bear all sorrows for Thee; love, to despise all love for Thy sake.

Thou hast loved us tenderly, O most benign Lord Jesus, fountain of true love, in taking upon Thee our mortal flesh, solely for love of us. Thou hast loved us wisely, O Lord Jesus Christ, life of those who love, in that, putting on our mortal flesh, Thou didst keep Thyself free from sin. Thou hast loved us strongly in enduring for our sakes a most bitter and cruel death. Thou hast sought us in the flesh, loved us in the spirit, and redeemed us in power; and thus, O Lord Jesus Christ, our life, hast Thou become our

most tender friend, our most prudent counsellor, our most powerful protector.

As the hart panteth after the fountain of waters, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God? O Thou Fountain of life, Thou spring of living waters, when shall I pass from this desert, pathless, barren land to the waters of Thy sweetness, to see Thy beauty and Thy glory, and to slake my soul's thirst at the gushing streams of Thy love? I thirst, O Lord: Thou art the Fountain of life; give me to drink. I thirst, O my Lord: I thirst for Thee, the living God: oh, when shall I come and appear before Thy face! Shall I in very deed see that day, that day of joy and gladness, that day which the Lord hath made that we may rejoice and be glad in it?

7. With St. Bernard.

Suffer us to draw near to Thee, O Jesus; let us be glad and rejoice in Thee, being mindful of Thy Sacred Heart. Oh, how good and how pleasant it is to abide in this Heart! For this I will renounce all things; I will exchange all the thoughts and affections of my mind to cast all my care on the Heart of the Lord Jesus, which will support me without fail. At this temple, at the

Holy of Holies, at this Ark of the Covenant, I will adore and praise the Name of the Lord, saying with David, My heart has learned to pray to my God. Here I have found the Heart of my King, my Brother, my Friend, my good Jesus! And shall I not adore It? Since then I have found this Heart of Thine, O most sweet Jesus, I will entreat Thee, my God, to suffer my prayers to approach this sanctuary of Thine, or, rather, to draw me entirely into Thy Heart, O Jesus most lovely! Wash me more and more from my iniquity, and cleanse me from my sin, that, being purified by Thee, I may be able to approach Thee, O infinite Purity! and deserve to dwell all the days of my life in Thy Heart; and may be enabled to know and to accomplish Thy holy will. For this purpose Thy Side was pierced, that an entrance might be made for us. For this Thy Heart was wounded, that we might be able to dwell therein, free from all external disturbance. It was, moreover, wounded that, through the visible wound, we might contemplate Its invisible wound of love. How could the ardour of His love be more convincingly shown than by His permitting, not only His Body, but also His very Heart, to be wounded by the lance? The wound of the flesh, therefore, discloses the wound of the soul. Who will not love that Heart which is thus wounded? Who will not

return love for love to such a lover? Who will not embrace Him who is so chaste? Let us, therefore, as far as lies in our power, love Him and make Him a return of love; let us embrace our wounded Saviour, whose Hands and Feet and Side and Heart have been pierced by wicked husbandmen, and let us tarry until He vouchsafes to bind our hard and impenitent hearts with the bands of His love, wounding them with the darts of His charity.

8. With St. Cajetan.

Look down, O Lord, from Thy sanctuary, and from Heaven, Thy dwelling-place on high, and behold this Sacred Victim, which our great High-Priest, Thy holy Child, our Lord Jesus, offers up to Thee for the sins of His brethren, and be appeased for the multitude of our transgressions. Behold, the voice of the Blood of Jesus, our Brother, cries to Thee from the Cross. Give ear, O Lord! be appeased, O Lord! hearken, and do not tarry for Thine own sake, O my God; for Thy Name is invoked upon this city and upon Thy people: and deal with us according to Thy mercy. Amen. (100 days' Indulgence.)

Spare, O Lord, spare Thy people, and be not angry with us for ever.

Spare us, for Jesus' sake, whose Sacred Heart was pierced for us on the Cross.

Convert us, O God of our salvation, and turn away Thy anger from us.

9. With Blessed Peter Canisius.

Hail, Heart of my Jesus, Heart most sweet, Heart most amiable. Heart of my most faithful Friend; I praise Thee, I bless Thee and I glorify Thee. I return thanks to Thee for all Thy care over me (and all the graces with which Thou hast enriched me). Behold, O Jesus, Thou only Friend of my soul, I on my part offer Thee my heart; may it, like a rose of spring, rejoice Thy Heart and Eyes with the loveliness and sweetness of the fragrance produced in me to-day by Thy grace, with which grace I most humbly beseech Thee to help me to correspond.

I offer Thee my heart, that Thou mayest take entire possession of it, and that henceforth I may enjoy the happiness of living only in Thee. Grant, O my Jesus, that all my thoughts, words, and desires this day may be entirely in accordance with Thy Divine pleasure and Thy most adorable Will.

10. With Blessed John Eudes.

Hail, Heart most holy, most meek, most humble!

Hail, Heart most pure, most devoted, most wise!

Hail, Heart most patient, most obedient, most watchful!

Hail, Heart most faithful, most blessed, most merciful!

Hail, most loving Heart of Jesus, Son of Mary! We adore Thee, we praise Thee, we glorify Thee, we give Thee thanks; we love Thee with all our heart, with all our soul, with all our strength; to Thee we offer, give, consecrate, immolate our heart: accept and take possession of it entirely; purify, enlighten, and sanctify it; live and reign in it now and for ever. Amen.

Blessed be the Sacred Heart of Jesus!

O Jesus! I give Thee my heart: never let it be separated from Thee.

II. With St. Fidelis of Sigmaringen.

O most sweet Heart of Jesus, I give unto Thee, Who art the source of all good, my heart with all its affections. I resign myself entirely to Thee without the least reserve, and bring to Thee all my sins and faults—particularly my self-love, my neglect and misuse of Thy holy Sacraments and of Thy other gifts, all my want of confidence and fidelity, all my errors, my presumption, discouragements, and want of hope; all my shortcomings in the discharge of the duties of my state of life; all my carelessness, inconstancy, and all my other faults, so that they may be

blotted out and atoned for by Thy most Precious Blood.

I most humbly beseech Thee through Thine ineffable love and faithfulness to grant me the virtues I need in a high degree, so that in future, by Thy grace, I may be upright in all my thoughts, words, and works; that, loving Thee with an ardent love and with all my strength, I may aspire only after Thee, and in prosperity and adversity lean on Thee for support, belonging wholly to Thee; finally, that I may fervently strive to grow daily more and more pleasing to Thee. Thus, during my whole life, and principally in the dread hour of death, I trust I may find a sure resting-place in the wound of Thy adorable Heart. Amen.

12. With St. Veronica Juliana.

O Jesus, my Lord and my Saviour! Not for myself alone do I ask for the blessings which flow from Thy most Sacred Heart, but I humbly beseech Thee to have mercy on all poor sinners, bought so dearly at the price of Thy most Precious Blood. Oh! let them all find their way to Thy Heart, to that source and ocean of boundless love, so that, being cleansed and purified therein from all their sins, they may love Thee in time and eternity as their only Love and dearest Spouse (of their souls). Grant us

all, O my Jesus, this blessed life in Thy most Sacred Heart. Amen.

13. With Blessed Clement Hofbauer.

O dearest Jesus, Whose most amiable Heart excludes not even the greatest sinners, when they turn to Thee, grant, I beseech Thee, to me and to all penitent sinners a heart like unto Thine, that is, a humble heart, which loves, even in the midst of temporal honours, a hidden life, a life little esteemed by men; a meek heart which bears with every one, and seeks to be revenged upon no one; a patient heart which is resigned in adversity, and happy even in the most trying circumstances; a peaceful heart, which is ever at peace with others and with itself; a disinterested heart, which is always contented with what it has; a heart which loves prayer, and exercises itself therein often and cheerfully; a heart whose only desire is that God may be known, honoured and loved by all His creatures, which grieves for nothing except when God is offended, despises nothing but sin, wishes for nothing but the glory of God and its neighbour's salvation; a pure heart, which in all things seeks God alone and desires only to please Him; a grateful heart, which acknowledges and esteems the benefits of God; a strong heart,

which is daunted by no evil, and bears all adversities for the love of God; a heart liberal to the poor and compassionate to the suffering souls in Purgatory; a well-ordered heart, whose joys and sorrows, desires and aversions—nay, whose every motion is regulated according to the Divine Will. Amen.

14. With St. Mary Magdalen de Pazzi.

(*Her prayer while in a state of rapture.*)

O Divine Word! I offer Thee all poor sinners, and in their behalf I offer Thee the most Precious Blood and Water which issued from Thy sacred Side when pierced by the lance. I pray Thee to wash the stains from their souls in this Blood and Water, and to grant that, through a timely repentance, they may, by returning love for love, make amends for the sins they have committed against Thee.

O Eternal Word! I offer Thee all heretics, and in their behalf I offer Thee the most Precious Blood, which Thou didst shed from Thy Body, all wounded as It was, when Thou wast stripped to be crucified. I entreat Thee to have compassion on those poor sheep, which, separated from Thy fold, have unhappily lost themselves in the paths of error and obstinacy; and to restore them to the

bosom of Thy Church, where alone truth and safety are to be found.

O Divine Word! I offer Thee all infidels, and in their behalf I offer Thee the most Precious Blood which Thou didst shed from Thy sacred Head, crowned with thorns. I beseech Thee, remember that these souls also are the work of Thy Hands. Enlighten them, that they may know Thee the true and only God, their Saviour; that they, too, may be made partakers of the grace of the Sacraments, and of our common Redemption.

O most merciful Word! I offer to Thee all the holy souls in Purgatory, and in their behalf I offer Thee Thy most precious Blood. I beseech Thee to grant that this sacred fount of comfort may incessantly flow to mitigate their pains, and to hasten their release, that so they may quickly come to be united to Thee, in that glory for which they are destined. Amen.

15. With St. Mechtilde.

Hail, most beauteous Jesus (I adore Thee and Thy Sacred Heart in the Blessed Sacrament). Hail, true light of eternal bliss: hail, chosen object of angelic contemplation: hail, source of the happiness and consolation of Thy elect: I unite my voice with the praises of the Angels and of all the heavenly host, to greet Thee a thousand and a thousand times,

and I would wish to praise and to bless Thee an infinite number of times each hour. I offer Thee, O dearest Jesus, all the praise which has ever proceeded from Thy sacred Lips and Thy Sacred Heart to the honour and glory of Thy heavenly Father! Oh! draw me to Thee by the odour of Thy sweetness, and let me never be separated from Thee. Amen.

16. With St. Francis Xavier.*

O Eternal God, Creator of all things, remember that the souls of unbelievers were made by Thee, and fashioned to Thy own image and likeness. Behold, O Lord, how many of them are falling into hell, to the dishonour of Thy Holy Name. Remember that Thy beloved Son Jesus has suffered a most cruel death for their salvation. Suffer not, I beseech Thee, O Lord, Thy Son to be any longer despised by infidels heretics, and sinners; but graciously hear the prayers of Thy Church, the most holy spouse of Thy Son: remember Thy mercies and Thy compassion: remember no more their idolatry, their unbelief, their hardness of heart, nor their evil will; but give them grace at length to know, to fear, and to love Him whom

* Though this prayer does not mention the Sacred Heart, it speaks of the great interests of the Sacred Heart—viz., the salvation of souls.

Thou hast sent, Jesus Christ our Lord, Who is our Salvation, our Life and Resurrection, through Whom we are made free and are saved, to Whom be all glory for evermore. Amen.

17. With Venerable Mary of the Incarnation.

By the Heart of my Jesus, Who is to me the Way, the Truth, and the Life, I approach Thee, O Eternal Father. By this Divine Heart I adore Thee for all those who adore Thee not: I love Thee for all those who love Thee not: I acknowledge Thee to be my God, for those who, wilfully blind, out of contempt, do not choose to know Thee. By this Divine Heart I would fain yield to Thee the homage which all Thy creatures owe Thee. In spirit I will go round the wide world looking for all the souls redeemed by the Precious Blood of Jesus. I embrace them all to present them to Thee through Him, and by Him I ask for their conversion. Oh! can it be, Eternal Father, that Thou wilt allow them to remain in ignorance of my Jesus? Wilt Thou suffer it to be that they should not live for Him who died for them all? Thou seest, O Heavenly Father, that they have no (supernatural) life at all as yet; oh! give them life through that Divine Heart. I ask Thee, in the name of Jesus, to fill them with Thy

Spirit, that they may be eternally Thine under the protection of this Divine and Sacred Heart. O my Beloved Lord Jesus, Thou knowest all that I would tell Thy Father, by Thy Divine Heart, by Thy Holy Soul. I say it to Thee when I say it to Him, because Thou art in Thy Father, and Thy Father is in Thee. Deign to do all this together with Him. I present to Thee all their souls; make them to be one with Thee here and in all eternity. Amen.

18. With Blessed Mechtilde of the Blessed Sacrament.

O most Sacred Heart of Jesus, I offer Thee my will, that Thou mayest enlighten it; my memory, that Thou mayest occupy it; and all my desires and affections, that Thou mayest purify them. I offer Thee also all my projects, that they may be guided by Thee; my toils and labours, that they may be blessed by Thee; and all my interior and exterior occupations, that they may be sanctified by Thee. Thy Divine Heart, O Jesus, shall possess all that I have and all that I am. In the love which Thou dost bear me, I place all my hope and all my confidence. O Jesus, hear my prayer, and grant that I may never be separated from Thee. Amen.

19. With Mother Mary of the Divine Heart.

Droste zu Vischereng, Religious of the Good Shepherd.

My most loving Jesus, I consecrate myself to-day anew and without reserve to Thy Divine Heart. To Thee I consecrate my body with all its senses, my soul with all its faculties, and my whole being. To Thee I consecrate all my thoughts, words, and works; all my sufferings and labours; all my hopes, consolations, and joys; and chiefly I consecrate to Thee my poor heart, that I may love but Thee, and be consumed as a victim in the flames of Thy love.

Accept, O Jesus, my most loving Spouse, the desire that I have to console Thy Divine Heart and to belong to Thee for ever. Take possession of me in such a manner that henceforward I may have no other liberty than that of loving Thee, no other life than that of suffering and dying for Thee.

In Thee I place unbounded confidence, and I hope for the pardon of my sins from Thine infinite mercy. In Thy hands I lay all my cares, and principally that of my eternal salvation. I promise to love Thee and to honour Thee until the last moment of my life, and to propagate as far as I am

able, with the help of Thy Divine grace, the devotion to Thy most Sacred Heart.

Dispose of me, O Divine Heart of Jesus, according to Thy good pleasure. I desire no other recompense than Thy greater glory and Thy holy love.

Grant me the grace to find in Thy most Sacred Heart my dwelling-place; there I desire to pass each day of my life; there I wish to breathe forth my last sigh. Make also my heart Thy abode, the place of Thy repose, that so we may remain intimately united until one day I may praise, love, and possess Thee for all eternity in heaven above, and sing for ever the infinite mercies of Thy most Sacred Heart. Amen.

20. With Father Alvarez di Paz, S.J., and others.

Open unto us, O dearest Jesus, Thy most Sacred Heart, that, entering in at that door which leads to life, I may acquire a knowledge of Thee, and from this source of living waters, may draw that water of true virtue, which alone is capable of quenching my thirst (and filling me with distaste), for the transitory things of earth.

With Blessed Henry Suso.

O dearest Jesus, transform, I beseech Thee, my poor, miserable heart into Thy

Divine Heart; may my pains and sufferings be intimately united with Thine. Ah! force my heart by Thy sweet power, to remain always one with Thy own most amiable Heart.

With Pope Pius IX., 1875.

O most holy, most amiable Heart of Jesus, source of all grace, give us Thy blessing, and may that blessing fill us with courage in all conflicts, and give us the grace of perseverance in carrying out our good resolutions. May it remain ever with us even until the last day of our life.

With St. Felix of Cantalizio.

I choose Thy most Sacred Heart, O Jesus, for my resting-place, for there alone my heart finds all its joy; there it shall dwell for ever, for inexpressibly great is the happiness of those who are closely united with Thy Divine Heart.

21. With Cardinal Bona.

O Jesus, Thou Life of the dying, Who, after Thy death, didst permit Thy most adorable Side to be opened with a lance, so that all might find a free entrance to Thy Heart; hide me, I beseech Thee, in Thy sacred wound, that I may find there my place of repose for all eternity.

In the sacred Wound of Thy Side, O my Jesus, will I hide myself; there will I pray and work; for there it is that the heart finds all that it can desire.

To Thy Divine love, O Jesus, I recommend my heart, that Thou mayest make it one with Thy most Sacred Heart, and inflame it with Thy love, so that henceforth it may find no pleasure in the perishable things of this earth.

22. With Father Croiset, S.J. (1738).

Adorable Heart of my amiable Jesus, seat of all virtues, inexhaustible source of every grace, what didst Thou see in me to induce Thee to love me with such an excess of love, whilst my heart, stained with a thousand sins, felt only indifference and coldness towards Thee? The wonderful proofs of Thy love for me, even when I did not love Thee, make me hope that Thou wilt accept the proofs I now wish to give Thee of my love. Look favourably, then, O my loving Saviour, upon my desire to consecrate myself entirely to the honour and glory of Thy Sacred Heart; accept the offering I make Thee of all that I am. To Thee I consecrate my person, my life, my actions, my pains, and sufferings, wishing henceforth to be a victim consecrated to Thy glory, already burning, and one day, if it please Thee, to be consumed entirely in the sacred flames of Thy love. I offer Thee, O

my Lord and my God, I offer Thee my heart, with all the feelings of which it is capable, trusting, and ardently desiring, that it may be during my whole life perfectly conformed to the sentiments of Thy Sacred Heart. I devote myself, dear Lord, entirely to Thy Heart, entirely to Thee. O my God, let Thy great mercy be extended to me! Who am I that Thou shouldst deign to accept the sacrifice of my heart? It shall henceforth be wholly Thine; no other being shall divide its affections with Thee, for none is worthy to do so. From this time, O my amiable Jesus, be Thou my father, my friend, my master, and my all; I wish to live only for Thee. Teach me what to do in order to imitate the purity of Thy love; give me this love, and let it be ardent and generous. Give me also that deep humility without which it is impossible to please Thee; and accomplish perfectly in me Thy holy will in time and eternity. Amen.

23. With Father Gallifet, S.J.

O Heart of Jesus, ever on fire with love for men, and ever outraged by their ingratitude! Thou hast done everything in Thy mortal life on earth to show Thy love for men, even so far as to exhaust and consume Thyself for their welfare. Yet Thy love was then repaid with nothing but contempt and disgraceful

insult. And now that Thou burnest with the self-same love in the Holy Eucharist, where Thou still dwellest in our midst in the Sacrament of love, Thou dost still suffer at the hands of ungrateful men the most cruel outrages. I see Thee on our altars exposed during the lapse of so many centuries to countless irreverences, sacrileges, and insults, the thought of which fills me with horror, and these are still going on even amongst those who believe in the true faith. Pierced to the heart by these outrages, I cast myself before Thee, O adorable Heart, and would fain weep over Thy outraged love. I beg pardon of the ingratitude of which I myself am guilty. I detest all the sins which I have committed by coldness, irreverence, and negligence. I wish I could make reparation for them, as also for the abominations committed against Thee by heretics and bad Catholics. Would that by my homage and my grief I could make some amends to Thy honour. Would that by my tears and my blood I could wash out the insults offered to Thee, which I deplore from my very heart. Grant me, O Sacred Heart, in Thy boundless mercy the pardon I ask, and give me grace to keep the resolution I now take to do all I can for the future to pay Thee profound adoration in the Sacrament of Thy love, and deep gratitude for all Thy goodness.

24. With Venerable J. Lanspergius.

O most noble, most meek, most loving Heart of my Lord and God Jesus Christ! Heart of my most faithful Friend! I humbly beseech Thee to draw all my thoughts, all my actions, all the powers of my soul and body and all that I am to Thyself, and to submerge them all in this source of all goodness and love, to Thy honour and glory, and to Thy Divine good pleasure.

O most merciful Jesus, I commend myself to Thy Heart, and I give myself to Thee unreservedly and for ever. Take away, O my God, my wicked, ungrateful heart, and give me one after Thine own Divine Heart in which Thou mayest find Thy perfect and eternal complacency!

My Lord and my God, my Saviour and my Redeemer, cleanse me, I implore Thee, from all my sins, and from all that may be in any way displeasing to Thee. And from Thy most Sacred Heart pour into my soul everything that is agreeable to Thee. Convert me to Thy good pleasure and fill me with Thy love. Grant me the grace that my heart and will may be so intimately united to Thine that I may never more be able to will any other thing than what Thou willest, and what is most agreeable to Thee. O dearest Jesus, Thou art my God, O make

me to love Thee with my whole heart, in and above all things, for time and eternity. Amen.

25. With Venerable Marie Lataste.

O amiable Heart of my Saviour, I adore Thee; gentle Heart of my Jesus, I love Thee. Heart most merciful, I give Thee my heart, and am most deeply moved by all that Thou hast done and suffered for me. Yes, I give Thee my heart wholly and entirely. Let it be for ever attached to Thee; inflame it with Thy love; make it enter into Thy feelings, and grant that it may know Thy will, practise Thy virtues. Amen.

With Venerable Father Martin von Cochem.

O most sweet Jesus! since I believe that Thou art really and truly and substantially present in this Blessed Sacrament, I bow down in humble adoration of heart before Thee, beseeching Thee to bless me. Ah! turn graciously Thy gentle eyes towards me, and have pity on my innumerable miseries. Stretch forth, O my Saviour, Thy right Hand, which through love for me was nailed to the Cross, and mercifully make over me that most sacred sign of our redemption. Give me Thy holy blessing, which will impart renewed strength to my soul and body; turn away

from me the sentence of condemnation which I have so justly deserved for my sins; and grant, O my Jesus, that through the merits of this Thy Divine blessing, I may be preserved from falling into the power of Satan, and that, upheld by the abundance of Thy grace, I may persevere in the way of virtue all the days of my life. May God the Father ✠, God the Son ✠, and God the Holy Ghost ✠, graciously grant me this. Amen.

26. With Father Druzbicki, S.J.

May the Wound of Thy most Sacred Heart, most sweet Jesus, be my refuge, my strength, and my protection against Thine anger, against all sin, and especially against mortal sin, against the deceits of the devil, the flesh, the world, and my own self-love, against all evils of body and soul. May it be the grave of all my sins, into which with all the detestation and sorrow of my heart I cast and sink every wilful imperfection, never to be recalled to life again. O most amiable Jesus, out of the most merciful Wound of Thy Heart, do thou pour on me one little drop of Thy Blood, as a pledge of the eternal forgiveness of all my sins. Hide me within Its depths, and there keep me prisoner; there cleanse and refine (as gold), inflame and change me into fire, and lift me up to Thee. Convert me perfectly to the likeness of Thy

Sacred Heart, till I become conformed to Thy good will and pleasure, and entirely dead to myself.

27. With Princess Elizabeth of France.

(See No. 160), 1793.

O adorable Heart of Jesus! sanctuary of that love which made a God become man, to sacrifice His life for our salvation, and to give His Sacred Body as food for our souls, in gratitude for this infinite charity I give Thee my heart and with it all that I possess in the world, all that I am, and all that I shall do or suffer. But, O Lord, that this heart may be no longer unworthy of Thee, do Thou make it like unto Thine. Surround it with thorns, so as to close its entrance to all disordered affections; plant there Thy cross, so that it may know the price thereof and learn to love it; set it on fire with the flames of Thy Divine love, that it may be wholly consumed to Thy glory, that it may be wholly Thine, since Thou didst vouchsafe to give Thyself entirely for it. Thou art its consolation in sufferings, its hope during life; be Thou its refuge at the hour of death.

28. With Pope Leo XIII.*

Most sweet Jesus, Redeemer of the human race, look down upon us, humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but to be more surely united with Thee, behold each of us freely consecrates himself to-day to Thy most Sacred Heart. Many indeed have never known Thee; many, too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful, who have never forsaken Thee, but also of the prodigal children who have abandoned Thee: grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King also of all those who sit in the ancient superstition of the Gentiles, and refuse not Thou to deliver them out of darkness into the light and kingdom of God. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to

* Act of Consecration issued with His Holiness' Encyclical Letter of May 25, 1899.

all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to It be glory and honour for ever. Amen.

29. With Father Crasset, S.J.

(O loving Heart of Jesus, prostrate before Thee we wish to make reparation for all the coldness, ingratitude, irreverence, and sacrileges wherewith the greater part of mankind requite so cruelly all Thy love and tenderness in the adorable Sacrament of the altar.)*

For the outrageous disdain of this most wonderful Sacrament, O Jesus, we offer Thee humble reparation.

For all unworthy Communions, O Jesus, etc.

For the irreverences of wicked Christians, O Jesus, etc.

For the profanation of Thy sanctuaries, O Jesus, etc.

For the holy ciboriums dishonoured and carried away by force, O Jesus, etc.

For the continual blasphemies of impious men, O Jesus, etc.

For the obduracy and treachery of heretics, O Jesus, etc.

For the unworthy conversations carried on in Thy holy temples, O Jesus, etc.

* Father Crasset's prayer is in the form of a Litany. We have prefixed to a part of the Litany the above lines, which can be used as an act of reparation.

For the profaners of Thy churches, which they have desecrated by their sacrileges, O Jesus, etc.

O Lord Jesus Christ, who dost deign to remain with us in this wonderful Sacrament to the end of the world, in order to give to Thy Father, by the memory of Thy Passion, eternal glory, and to give us the Bread of Life everlasting; grant us the grace, with a heart full of sorrow, to mourn over the injuries which Thou receivest in this adorable mystery, and the many sacrileges which are committed by the impious, by heretics, and by bad Catholics; inflame us with an ardent zeal to repair all these insults to which in Thine infinite mercy Thou hast preferred to expose Thyself rather than to deprive us of Thy presence on our altars, Who, with God the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

30. Act of Reparation.

(Commonly used in England.)

O most amiable and adorable Heart of Jesus, centre of all hearts, glowing with charity and inflamed with zeal for the interests of Thy Father and the salvation of mankind. O Heart, ever sensible of our misery, and ever ready to redress our evils; the real victim of love in the Holy Eucharist

and a propitiatory sacrifice for sin on the altar of the Cross. Seeing that the generality of Christians make no other return for these Thy mercies than contempt of Thy favours, forgetfulness of their obligations, and ingratitude to Thee, the best of benefactors, is it not just that we Thy servants, penetrated with the deepest sense of the indignities offered to Thee, should, as far as we are able, make an act of humble reparation of honour to Thy most sacred Majesty? Prostrate, therefore, in body, and humbled in mind, before heaven and earth we solemnly declare our sincere detestation and abhorrence of such conduct. Intense was the bitterness which the multitude of our sins brought on Thy tender Heart; insufferable the weight of our iniquities, which pressed Thy face to the earth in the Garden of Olives; and inconceivable Thy anguish when, expiring with love, grief, and agony on Mount Calvary, Thou didst in Thy last breath pray for sinners and invite them to their duty and repentance. This we know, O dear Redeemer, and would most willingly redress these Thy sufferings by our own, or share with Thee in Thine.

O merciful Jesus! ever present on our altars, and with a Heart open to receive all who labour and are burdened! O adorable Heart of Jesus, source of true contrition, give to our hearts the spirit of sincere repentance,

and to our eyes a fountain of tears, that we may bewail our own sins and the sins of the world. Pardon, Divine Jesus, all the injuries, reproaches, and outrages done Thee through the course of Thy holy life and bitter Passion. Pardon all the impieties, irreverences, and sacrileges which have been committed against Thee in the Sacrament of the Eucharist from its first institution. Graciously receive the small tribute of our sincere repentance as an agreeable offering in Thy sight, and in return for the benefits we daily receive from the altar where Thou art a living and continued Sacrifice, and in union with that bloody holocaust Thou didst present to Thy Eternal Father on Mount Calvary from the Cross.

Sweet Jesus! give Thy blessing to the ardent desire we now entertain, and the holy resolution we have taken of ever loving and adoring Thee with our whole hearts in the Sacrament of love, the Eucharist; thus to repair by a true conversion of heart and a becoming zeal for Thy glory our past negligence and infidelity. Be Thou, O adorable Heart, who knowest the clay of which we are formed—be Thou our mediator with Thy heavenly Father, Whom we have so grievously offended; strengthen our weakness, confirm our resolutions, and with Thy charity, humility, meekness and patience, cancel the multitude of our iniquities; be Thou our

support, our refuge, and our strength, that nothing henceforth in life or death may separate us from Thee. Amen.

31. With Father Faber.

The Sacred Heart, what it is to us. Apart from It there is for us—(1) No other real shelter from the world; (2) no other real consolation in sorrow; (3) nor home so kind; (4) nor welcome so sure and sweet; (5) nor such fulness of satisfaction; (6) nor such abounding love; (7) nor such assurance of heaven; (8) nor such mercy when we have fallen; (9) it is the cabinet of the treasures of the Godhead.*

(These thoughts may easily be transformed into a prayer.)

32. With Cardinal Newman.†

O most Sacred, most loving Heart of Jesus, Thou art concealed in the Holy Eucharist, and Thou beatest for us still. Now as then Thou sayest: "With desire I have desired." I worship Thee, then, with all my best love and awe, with my fervent affection, with my most subdued, most resolved will. O my God, when Thou dost condescend to suffer me to receive Thee, to eat and drink Thee, and Thou for a while

* "Spiritual Notes."
† "Meditations," p. 573.

takest up Thy abode within me, oh make my heart beat with Thy Sacred Heart. Purify it of all that is earthly, all that is proud and sensual, all that is hard and cruel, of all perversity, of all disorder, of all deadness. So fill it with Thee, that neither the events of the day nor the circumstances of the time may have power to ruffle it; but that in Thy love and Thy fear it may have peace.

33. With Bishop Milner.

An act of atonement: "O adorable Jesus, oh how insensible are the hearts of men; how insensible is my heart in particular, to the infinite love of us with which Thy Sacred Heart is inflamed! The blessed spirits celebrate the mysteries of Thy Incarnation and Birth; they ministered to Thee in the agony that preceded Thy Passion, and at Thy Resurrection from the dead; they surround our altars to adore Thy real presence upon them; yet how little impression do these mysteries make upon our frozen hearts for the love of whom they have been all wrought! How little love or respect do we prove to Thee in the most holy Sacrament of the Altar, in which, nevertheless. Thou art as truly present as Thou wert upon the Cross on Mount Calvary, and as Thou wilt be in the clouds of Heaven at the last day, when Thou wilt pronounce our everlasting doom."

"Since no created being can make due satisfaction to the offended majesty of God, I here offer Him the Divine ardours of the Heart of His Son, Jesus Christ, to satisfy for the ingratitude of mine, and I present to Him the blood that flowed from His wounded Heart at His last gasp on the Cross, in satisfaction for all my own sins, and those of my fellow-creatures."

34. With St. Gertrude.*

"O Jesus, my sweetest hope, may Thy Divine Heart, which was pierced for love of me, and opened to all sinners, be the assured refuge of my soul!"

O Mary, teach us to know the Sacred Heart of Jesus.

O my Jesus, I now again renew the covenant which it was my happiness to make with Thee in my baptism, and I again renounce the devil with all his works and all his pomps, and I consecrate myself for evermore to Thy adorable Heart and to the Immaculate Heart of Mary.†

* In this and the following paragraphs only the words in inverted commas are those of the Saint or person whose name is given.

† "The Path of Heaven," p. 575.

With St. Catherine of Genoa.

"O my Lord, I desire nothing, but only Thee alone, and never shall I find rest until I come to hide myself for ever in Thy Divine Heart."

35. With Venerable Frances of the Seraphim.

"O Heart of Jesus, fountain of love, source of all graces, ocean of goodness, grant me to enter Thine ever-open wound, that I may receive the pardon Thou didst merit for me on the Cross."

O Sacred Heart of Jesus, shed Thy blessings on the Holy Church, on our Holy Father the Pope, on all priests and ministers of Thy Church, and on all children; protect the just, convert sinners, enlighten those who do not believe, console the afflicted, succour those in illness, aid the dying, set free the holy souls in Purgatory, and extend over the hearts of all men the sweet empire of Thy love.*

* "The Path of Heaven," p. 577.

CHAPTER IX

OTHER DEVOTIONS TO THE SACRED HEART

I. Litany of the Sacred Heart.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
1. Heart of Jesus, Son of the Eternal Father,
2. Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
3. Heart of Jesus, hypostatically united to the Word of God,
4. Heart of Jesus, infinite in Majesty,
5. Heart of Jesus, holy temple of God,
6. Heart of Jesus, tabernacle of the Most High,

Have mercy upon us.

* Three hundred days' indulgence (Leo XIII., April 2, 1899).

7. Heart of Jesus, house of God and gate of heaven,
8. Heart of Jesus, glowing furnace of charity,
9. Heart of Jesus, abode of justice and love,
10. Heart of Jesus, full of kindness and love,
11. Heart of Jesus, abyss of all virtues,
12. Heart of Jesus, most worthy of all praise,
13. Heart of Jesus, King and centre of all Hearts,
14. Heart of Jesus, wherein are all the treasures of wisdom and knowledge,
15. Heart of Jesus, wherein abides the fulness of the Godhead,
16. Heart of Jesus, in which the Father was well pleased,
17. Heart of Jesus, of whose fulness we have all received,
18. Heart of Jesus, desire of the eternal hills,
19. Heart of Jesus, patient and abounding in mercy,
20. Heart of Jesus, rich unto all that call upon Thee,
21. Heart of Jesus, source of life and holiness,
22. Heart of Jesus, atonement for our iniquities,

Have mercy upon us.

23. Heart of Jesus, filled with reproaches,
24. Heart of Jesus, bruised for our sins,
25. Heart of Jesus, made obedient unto death,
26. Heart of Jesus, pierced by a lance,
27. Heart of Jesus, source of all consolation,
28. Heart of Jesus, our life and resurrection,
29. Heart of Jesus, our peace and reconciliation,
30. Heart of Jesus, victim of sin,
31. Heart of Jesus, salvation of all who trust in Thee,
32. Heart of Jesus, hope of all who die in Thee,
33. Heart of Jesus, delight of all the Saints,

Have mercy upon us.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy upon us.

V. Jesus, meek and humble of Heart,
R. Make our hearts like unto Thy Heart.

Let us pray.

Almighty and everlasting God, look upon the Heart of Thy well-beloved Son, and upon the praise and satisfaction which He rendered to Thee on behalf of sinners; and, being thus appeased, grant them the pardon which they seek from Thy mercy, in the name of the self-same Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

II. Offering of the Day to the Sacred Heart.*

O Lord Jesus Christ, in union with that Divine intention wherewith Thou didst, when on earth, glorify God through Thy most Sacred Heart, and now still constantly continuest to do so in the Sacrament of the Holy Eucharist throughout the world, even to the end of time; I following the example of the most holy Heart of the Blessed and Immaculate Virgin Mary, offer to Thee most gladly every hour of this whole day, no moment being excepted, as also all my intentions and thoughts, all my affections and desires, all my works and words.†

* One hundred days' indulgence, once daily (Leo XIII., December 19, 1885).

† A. Vermeersch, S.J., "Practical Devotion to the Sacred Heart," p. 409.

III. Petition to the Sacred Heart.*

O Divine Heart of Jesus, grant, I beseech Thee, to the souls in Purgatory eternal rest; to those about to die this day, grace at their death; to sinners true repentance; to heathens the light of faith; and to me, and all those dear to me, Thy blessing. O most loving Heart of Jesus, I commend to Thee all these souls, and on their behalf I offer to Thee all Thy merits, together with the merits of Thy most Blessed Mother, and of all the Angels and Saints. I offer to Thee also all the Masses, Communions, prayers, and good works of this day throughout the whole world.†

IV. Prayer for the Dying.‡

O most kind Jesus, lover of souls, I beseech Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, wash in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day. Amen. Heart of Jesus, once in agony, have mercy on the dying.

* One hundred days' indulgence, once daily (Leo XIII., March 20, 1901).

† A. Vermeersch, S.J., "Practical Devotion to the Sacred Heart," p. 410.

‡ One hundred days' indulgence, each time, plenary once a month on usual conditions, if said at least three times daily, at intervals.

V. Mass in Honour of the Sacred Heart.*

A Prayer before Mass.—O my adorable Saviour, I present myself before Thy altar to assist at Thy Divine Sacrifice. Deign to apply to me all the fruit Thou wishest me to derive from it. I detest, for Thy love, all that which impedes the action of Thy grace in my soul. Supply, I beseech Thee, by Thy mercy and by the merits of Thy Sacred Heart, the dispositions which are necessary for me.

At the Beginning of Mass.—Judge me, O Lord, according to Thy great mercy, and do not treat me as my sins deserve. Destroy in me whatever remains of the empire of the devil, especially my pride and self-love, in order that, being illumined with Thy light, purified by Thy grace, and inflamed with Thy love, I may with confidence draw near to Thy sacred altar.

At the Confiteor.—O Eternal Father, God infinitely holy, if my sins provoke Thy anger, turn away Thine eyes from an unworthy servant, and look on Thine only Son, the dear object of Thy complacency and love; behold this innocent Lamb about to offer Himself as a sacrifice to efface the sins of the world, and, considering His merits, vouchsafe to forget my crimes and infidelities. I detest

* Adapted from an old manual of "Devotion to the Sacred Heart," printed by J. Duffy in 1846.

them from my very heart for Thy love. Remember that I am most dear to the Sacred Heart of this Divine Saviour, Who willingly died for me on the cross, and Who, for me, is now going to offer up to Thee the unbloody sacrifice of His adorable Body and Blood.

At the Introit.—Thy Church, O Lord, prepares herself for the sacrifice of the Mass by praising Thee and imploring Thy mercy. Unite me to Thy Divine Heart, that by It and through It I may worthily praise Thy Eternal Father, and receive some pledge of His paternal goodness.

At the Kyrie Eleison.—O sweet Jesus, may Thy Divine Heart have compassion on my misery: do not reject me, however great a sinner I may be; I will not cease humbly to cry out, Jesus, Son of David, have mercy on me.

At the Gloria in Excelsis.—We render to Thee, O Lord, the glory which is due to Thee alone; grant us that peace and joy which proceed from a perfect charity. We acknowledge that we cannot of ourselves discharge these duties in a manner worthy of Thee, but only through Thy adorable Son, Who is with Thee, the "only Holy One, the Most High and only Lord, in the unity of the Holy Ghost," to Whom be all honour and glory for ever and ever. Amen.

At the Collects or Prayers.—The whole Church here prays to Thee, O my God, by the mouth of the priest. I unite myself with this holy Church in begging of Thee the graces which are necessary for my soul. It is true I do not deserve to be heard by Thee; but consider, O God, that I ask these graces through the Heart of Jesus, desiring that the designs of His love may be eternally accomplished in my regard.

At the Epistle.—Enlighten my mind, O Lord, and give me a knowledge of Thy Divine Scriptures, and a great love of Thy holy Law. Assist me to keep it even to the smallest point, and conduct me to Jesus Christ, whom it is my one desire to know, to hear, and to follow.

At the Gospel.—O my dear Saviour, may I never be ashamed of Thy Gospel or Thy Cross; may I never fear openly to profess what I firmly believe in my heart; may Thy Divine Word produce in all Catholics the fruits of grace and of salvation; and grant me, dear Jesus, as much courage to accomplish it as Thou inspirest me with firmness to believe it.

At the Credo.—Recite the Apostles' Creed.

At the Offertory. — Receive, O most Holy Father, the oblation we make of the Sacred Heart of Jesus, Thy Divine Son. We

offer It as a holocaust, most agreeable and acceptable in Thy sight, thereby to render to Thee through It our homage, our thanksgiving, a full atonement for our sins, and an appeal to Thy bounty for all the graces we need to secure our eternal salvation. Remember the labours, the sufferings, the death of this Thy dearly beloved Son, and look favourably on this our sacrifice, that it may be to the glory of Thy Divine Majesty, and the spiritual profit of all the faithful.

Permit me, O my God, to consecrate to Thee all the thoughts, desires, words, and actions of this my life. I resign myself entirely to Thy Holy Will. I unite the sacrifice I now make of myself, with the perfect Sacrifice which Thy Son Jesus offered to Thee on the Cross, and which He continues to offer on our altars. From this moment I take the sentiments of His Sacred Heart as my rule and model. Deign to apply to me His merits, that so my sacrifice may be acceptable to Thee.

At the Preface.—Detach our hearts, O Lord, from all things here below; raise them heavenward and fix them on Thee alone. In union with the Church triumphant and militant we enter, O Divine Saviour, into the sanctuary of Thy Sacred Heart, to be there consumed with the fire of Thy holy love. Through It we adore Thine infinite sanctity; we unite ourselves in heart and mind with

the angelic Hosts, confessing with them that Thou art Holy, Holy, Holy, Lord God of Sabaoth, to whom belong benediction, glory, wisdom, thanksgiving, honour, and power, for ever and ever. Amen.

At the Canon.—O Father, infinitely merciful, we adore Thee and entreat Thee through the Heart of Jesus to receive this our oblation. We offer it to Thee by the hands of the priest, for Thy Holy Catholic Church, for our Holy Father the Pope, our Bishop, and all who have authority over us. We pray Thee also for all our relatives, friends, benefactors, enemies, and all who have any claim to our prayers. We implore Thee to grant perseverance to the just, conversion to sinners, consolation to the afflicted, and relief to the suffering souls in Purgatory.

O good Jesus, Who didst die for all mankind, bring back to the bosom of Thy Church those who are separated from it by heresy or schism; enlighten those seated in the darkness of infidelity and idolatry; bless the efforts of those who labour to instruct and convert them. Grant to all, O Lord, Thy grace, Thy love, and a place in Thy kingdom.

Before the Consecration.—O loving Lord, as the bread and wine are going to be changed into Thy adorable Body and Blood, grant us the grace that we may be transformed into Thee, and become one spirit

with Thee. Change our hearts that they may resemble Thine, and have no other desire but to possess Thee, no other will but Thine.

At the Elevation of the Sacred Host. —O saving Host, which openest to us the gate of Heaven, I adore Thee with the most profound respect: strengthen me against the enemies of my salvation. O Jesus, spotless Victim, I adore Thee, I love Thee, and I implore Thee through Thy Sacred Heart to purify me, to sanctify me, and to inflame me with Thy love.

At the Elevation of the Chalice.—O precious Blood, fountain of grace and mercy, I adore Thee. May that Sacred Blood flow into my heart to extinguish there the fire of passion, and to cleanse me from every stain of sin.

After the Elevation.—O my God, what may I not hope to obtain from Thy bounty through this spotless Victim sacrificed for us on the altar? It is through Christ our Victim, and through the merits of His precious Blood, that we dare to pray and hope for the pardon of our sins, the spirit of penance, a profound humility, an ardent charity, and final perseverance.

At the Memento for the Dead.—We beseech Thee, O Lord, through the merits of Thy holy Death and Passion, and through

the love of Thy Sacred Heart, to deliver from Purgatory the souls there detained, chiefly those of our (parents, *if dead*), relatives, friends, benefactors, and all for whom we ought to pray. Grant them, dear Lord, the eternal rest after which they so ardently sigh.

At the Nobis Quoque Peccatoribus.—Heaven, O my God, where Thy Saints reign in glory, is likewise our inheritance, for our loving Jesus has merited it for us by the shedding of His precious Blood, and He is at present offering that Blood to Thee on the altar, to obtain for us the pardon of our sins which have shut the gate of Heaven against us. Hear, we beseech Thee, the voice of this precious Blood, which pleads for mercy in our behalf; listen to the pleadings of His adorable Heart; grant us full pardon of our transgressions, that we, too, may reign eternally with Thy Saints in glory.

At the Pater Noster.—Say the Our Father slowly, with great devotion; then add the following prayer: Deliver us, O Lord, from all evil, past, present, and future: may all our sins be burnt up in the fire of Thy love, and our souls so purified that we may be accepted this day as Thy loving children. O God, we would sooner die than ever offend Thee grievously again.

At the Agnus Dei.—O spotless Lamb of God, Who takest away the sins of the world,

purify my heart from all the sins of which I know I have been guilty, as also from those I do not remember. I detest them all from my very heart and am sorry for them, because they displease Thee who art infinitely good and amiable. Give me a new heart, O Divine Jesus, a heart that will love Thee and be conformable to Thine. Remove from the world all iniquity, all vice, all scandals, and abomination; make Thy holy religion triumph, and bring sinners to repentance and true interior peace of soul.

At the Domine non Sum Dignus.—O Lord, I am altogether unworthy that Thou shouldst enter into a soul so poor and miserable as mine; but my miseries and pressing needs make me long to partake of this heavenly Bread, and oblige me in the hunger which presses on me to have recourse to the tenderness of Thy loving Heart. From Its abundance I hope to draw the grace wherewith to supply all my wants, and to fill the void of my soul. Come, dear Lord Jesus, take full possession of my heart, and render it worthy of being united to Thine.

At the Communion—
Soul of Christ, be my sanctification:
Body of Christ, be my salvation.
Blood of Christ, fill all my veins:
Water from Christ's side, wash out my stains.
Passion of Christ, my comfort be:
O good Jesus, listen to me.

Within Thy Wounds I fain would hide,
Never to be parted from Thy side.
Guard me should the foe assail me:
Call me when my life shall fail me.
Bid me come to Thee above,
With Thy Saints to sing Thy love.
World without end. Amen.

At the Last Prayers.—My Queen and my Mother, I offer myself wholly to Thee, and to give Thee a mark of my devotion I consecrate to Thee this day my eyes, my ears, my mouth, my heart, my whole being. Since, therefore, I belong to Thee, O my good Mother, watch over me and protect me as Thy property and Thy possession.

O my good Angel, whom God has appointed to be my guardian, enlighten, protect, direct, and govern me this day. O my holy Patrons, pray for me.

At the Priest's Blessing.—Shed down on us, O merciful Father, Thy rich blessing to keep us from sin, and grant that we may one day hear from Thy Divine Son those consoling words: "Come, ye blessed of my Father, possess the kingdom which has been prepared for you."

At the Last Gospel.—O adorable Word of God! Jesus, my loving Redeemer, grant that we and all Catholics may know Thee more perfectly, love Thee more ardently, and follow Thee more closely. I offer up all

my actions and intentions of this day in union with the intentions of Thy Sacred Heart, and for the special intention recommended in the Apostleship of Prayer. In life and in death I wish to belong wholly and only to Thee. May the Sacred Heart of Jesus be everywhere blessed and praised.

VI. Some Short Indulgenced Prayers.

O Sacred Heart of Jesus, Thy kingdom come. (Three hundred days,* Pius X., June 29, 1906.)

O Sweetest Heart of Jesus, I implore that I may ever love Thee more and more. (Three hundred days,* Pius IX., November 26, 1876.)

Jesus, meek and humble of Heart, make my heart like unto Thy Heart. (Three hundred days,* Pius X., September 13, 1905.)

Heart of Jesus, in Thee I trust. (Three hundred days,* Pius X., June 27, 1906.)

O Heart of Jesus in the Blessed Sacrament, burning with love for us, inflame our hearts with love for Thee. (One hundred days,* Leo XIII., February 6, 1899.)

Praised be the Most Sacred Heart of Jesus in the Blessed Sacrament. (Three hundred days,* Pius X., June 12, 1905.)

O Heart of Jesus in the Blessed Sacrament, have mercy on us. (Three hundred days,* Pius X., December 26, 1907.)

* The asterisk means "*Each* time recited."

Divine Heart of Jesus, convert sinners, save the dying, deliver the Holy Souls in Purgatory. (Three hundred days,* Pius X., July 13, 1906.)

Sweetest Jesus, be not Thou my Judge, but my Saviour. (Fifty days,* Pius IX., August 11, 1851.)

Sweet Heart of Jesus, be Thou my love. (Three hundred days, once each day, Leo XIII., May 21, 1892.)

May the Sacred Heart of Jesus be everywhere loved. (One hundred days, once each day, Pius IX., September 23, 1860.)

Sweet Heart of Mary, be my salvation. (Three hundred days,* Pius IX., September 30, 1852.)

Jesus, Mary, and Joseph. (Seven years and seven quarantains, *Pius X., June 8, 1906.†)

VII. Some Devout Practices suggested to Friends of the Sacred Heart.

1. Have a picture of the Sacred Heart exposed somewhere in the house for special veneration (see No. 111).

2. Be enrolled in the "Apostleship of Prayer" and the "Communion of Reparation." The monthly *Messenger of the Sacred Heart* will help greatly to keep alive the fervour we need in our devotion to the Sacred Heart.

* The asterisk means "*Each* time recited."

† See F. Berenger, S.J., "Indulgences."

3. Every day make a short visit to the Sacred Heart, either to Its altar in the church, or to the statue or picture in your home, and pray for sinners whom the Heart of Jesus loves so tenderly. Also often pray for the agonizing.

4. In trials, temptations, discouragements, have recourse to the Sacred Heart: "O Heart of Jesus, I put my trust in Thee" (three hundred days' indulgence); "O Heart of Jesus, keep me from sin"; "O Heart of Jesus, help me to bear this trial."

5. Perform all your actions, even the most ordinary ones, in union with the intentions and sentiments of the Sacred Heart of Jesus. "I do this to honour and please the Sacred Heart."

6. Strive by your fervour in prayer and all religious exercises to make reparation for the coldness and indifference of men towards God.

7. Try to promote the interests of the Sacred Heart, and extend Its kingdom by the threefold apostolate of prayer, example, and good advice.

"O my God, the memory of Thee is my delight; I hunger, I thirst for Thy love" (St. Augustine).

8. Especially go as often to Holy Communion as you can.

CHAPTER X

A FORM OF THANKSGIVING AFTER HOLY COMMUNION

OUR Divine Lord is now enthroned within your breast: this is the time to pour out your burning affections, and to present to Him your petitions. Every moment is precious.

I. **Adoration.**—Adore His sacred *Soul,* full of sweetness and mercy, that suffered an agony of sorrow in Gethsemani because of the sins and ingratitude of mankind.

Adore His sacred *Hands* that were pierced for you on the Cross; press your lips to them in spirit, and ask our Lord to bless you with His Divine Hand.

Adore His sacred *Feet,* bleeding for your sake; wish that you had the rich ointment of St. Mary Magdalene to pour it over those Divine Feet.

Adore His sacred *Heart,* which has loved you even unto death; wish that you could shed your heart's blood for Him.

Press Him to your heart with the affection of holy Simeon in the Temple; wish that

your breast were lit with the light and perfumed with the fragrance of heaven, so as to receive Him more worthily.

Offer Him the adorations of His holy Mother, of St. Joseph, of your Angel Guardian, of the other Angels now clustering round you.

II. **Faith, Hope, Charity.**—Tell Him you believe in His Divine Presence as firmly as though you actually saw Him with your bodily eyes; that you are even ready to shed your blood in defence of this your Faith.

Tell Him you hope in His goodness and mercy, undismayed by the multitude of your sins. He has said: "Even if your sins be red as scarlet, I will make them white as wool," so have unbounded confidence in His loving mercy.

Tell Him you love Him, and wish to love Him more and more, with your whole heart and soul; that you wish to prove the sincerity of your love by a better service, a holier and more innocent life.

III. **Sorrow for Sin.**—Bewail your own sins and those of the world. Wish that you could weep over them like David, like St. Peter, like St. Margaret of Cortona. Say with David: "Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow. Create in me a clean heart, O my God, and renew a right spirit within my bowels."

IV. **Present your Petitions**—There is so much to pray for.

Pray and intercede for the Holy Catholic Church throughout the world, that in so many countries is suffering persecution.

Pray for the crushing by humiliations (for their conversion) of all her enemies, and the subduing of all the evil powers unchained against her.

Pray for the Catholic Church in this country, the increase of labourers in the vineyard, the uprooting of heresies, the return of the lost sheep to the fold.

Pray for Religious who are suffering persecution in France, Italy, Portugal, for the cessation of their trial, for the fortitude and perseverance they need in their sufferings.

Pray for your own personal friends and relatives, that a rich blessing may descend upon them.

Pray also for children, catechumens, neophytes, especially those under your care:

For those who are approaching the Church.

For those who have fallen away from her.

For all heretics, schismatics, and troublers of unity, that they may be reclaimed.

Pray that the bright virtues of the Saints may be renewed in your family, your religious Order, in other Orders, in yourself.

Pray for all Priests and others who are working in the Apostleship in this country, that God may be better known, loved, and served.

Pray for Africa, India, China, Japan, etc., that the nations still in heathen darkness may see the light of the true Faith and follow it.

Pray for God's chosen friends:

For those who are fervent in His service.
For those who have kept their baptismal robe unstained.
For those who are nearest and dearest to His Sacred Heart.

Pray hard for those who are in the death-struggle, and who will pass away to-day, that Jesus and Mary may be their comforters in their last hour; also for all who have ever asked, or who have deserved your prayers by kindness, support, edification, etc.; also for all with whom you are connected by ties of blood and by ties of religion, that their life may be sinless and their death a happy one.

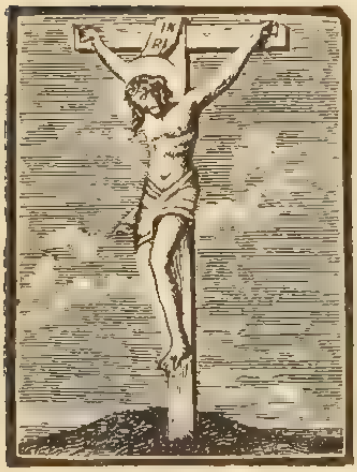
Pray especially for the Holy Father, so tried, so persecuted, abandoned by all the Governments of the world, and leaning only on the prayers and sacrifices of his children.

Don't forget to pray also for the poor suffering Souls in Purgatory who appeal to us plaintively for help from their fiery

prison: "Have pity on me! Have pity on me! at least you, my friends, for the hand of the Lord hath touched me."

Try to gain the Plenary Indulgence attached to the recital of the prayer "En ego" before a Crucifix, and offer it up for the holy Souls.

En Ego.



Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced My hands and My feet; they have numbered all My bones" (Ps. xxi. 17, 18).

(*Add five Our Fathers and five Hail Marys for the Holy Father's intentions.*)

CHAPTER XI

A QUARTER OF AN HOUR BEFORE THE TABERNACLE

I. O Eternal Father, in union with the Sacred Heart of Jesus and the Immaculate of Mary, I offer Thee:

The most holy Body and Blood of Jesus here present on the altar.
The most sacred Soul of Jesus.
The most cruel Passion and Death of Jesus.
All His prayers, watchings, and sufferings during His life on earth.
All the prayers and sufferings of His Immaculate Mother.
All the holy Masses said this day throughout the world.
All the virtuous acts and martyrdoms of the Saints commemorated this day.

All these I offer to Thee:

(*a*) For Thy supreme honour and glory, and that Thou mayest be better known, better loved, and better served.

For the increase of Thy glory by the conversion and salvation of souls.
For the spread of Thy Kingdom among heretics and unbelievers.
For the protection of Thy holy Church and the humbling of her enemies.
For the preservation of Catholics amid the scandals of the world.
For the preservation of the young in their innocence.

(*b*) In thanksgiving for all Thy graces:
To me so undeserving—from my childhood up to the present hour.
To my parents and other members of my family.
To all Priests and Religious throughout the world.
To all Catholics who remain steadfast in Thy holy grace.

(*c*) In satisfaction for all my sins:
For the cleansing away of my iniquity.
For the washing of my soul till it is made white as snow.
For the cancelling of the handwriting that is against me.
For the averting of the judgment that threatens me.
For the blotting out of all my guilt from the book of Judgment.

(*d*) To obtain all the graces I need for my sanctification and salvation:
A fervently devout and penitential life.

A holy and happy death, long foreseen and well prepared for.
A merciful judgment for Jesus' sake.
A little place in Thy kingdom.

(*e*) To obtain all the graces needed by others:
For our holy Father the Pope, that he may be consoled and protected.
For all who are sick and dying, that their end may be peaceful.
For all those who are labouring for souls at home and abroad.
For all who are suffering persecution.
For all who are exposed to serious danger of sin.
For the conversion of all bad and negligent Catholics.
For the Souls of the Faithful departed, especially N.N.

II. Jesus, Son of the living God,
Jesus, splendour of the Father,
Jesus, the brightness of Eternal light,
Jesus, the King of glory,
Jesus, the Sun of justice,
Jesus, the Son of the Virgin Mary,
Jesus, at whose Name every knee shall bow,

Have mercy on me.

Prostrate at Thy sacred Feet I adore Thee:
With the adorations of holy Mary at Bethlehem.

With the adorations of St. Joseph at Bethlehem.
With the adorations of Thy Angels in Heaven and at Bethlehem.
With the loving heart of St. John at the Last Supper.
With the fervent heart of St. Peter at his Confession of Thy Divinity.
With the burning hearts of St. Ignatius, St. Philip, St. Aloysius, St. Stanislaus, St. John Berchmans.
O Lord, forgive me, and change this unfeeling heart of mine.
How gladly would I die for Thee to atone for my misspent life.

III. O Holy Ghost, God of love and compassion, what canst Thou refuse me after the many Holy Communions I have received ?

Come, O Holy Spirit, possess my heart,
Come, drive all evil thoughts away,
Come, burn my sins, blot out the past,
Come, bless my heart and make it Thine.
Come, change, convert this sinful soul,
I only ask Thy grace, Thy love, a conscience pure, and a holy death,

For Jesus' sake.

IV. O most loving Jesus, I, Thy poor servant, adore Thee here present on the altar: I bless Thee and thank Thee with all the fervour of my soul.

Vouchsafe to print Thy sacred Name on my heart, that I may think of Thee the whole day long,

Vouchsafe to help me to live prepared, so that I may die a holy death,

Vouchsafe to blot out the dark record of all my sins,

Vouchsafe to write my name in the Book of Life,

Jesus, hear me.

Never, never let me be separated from Thee.

All this I ask through Thy sacred Passion and Death.

V. O merciful Jesus, forgive me, and bless me here kneeling at Thy Feet.

I offer thee the sacred wound of Thy left Hand, vouchsafe to have mercy on the dying:

I offer Thee the sacred wound of Thy right Hand, vouchsafe to have mercy on the tempted:

I offer Thee the sacred wound of Thy left Foot, vouchsafe to have mercy on the tried and afflicted:

I offer Thee the sacred wound of Thy right Foot, vouchsafe to have mercy on the tepid and negligent:

I offer Thee the sacred wound of Thy loving Heart, vouchsafe to have mercy on the fervent and saintly:

Lord Jesus, deliver them.

By Thy Sacred Passion and Death, by all the love of Thy Sacred Heart:

Grant that souls may be converted from sin.

Grant that workers in Thy vineyard may be multiplied.

Grant that vocations to the Priesthood and to Religious life may be increased.

Grant that England may return to the Faith it has lost.

Grant that the Holy Father may be consoled and protected from his enemies.

Grant that I may be admitted into the number of Thy more fervent servants.

VI. O tender, loving Jesus, I wish to make a sacrifice to Thee:

A sacrifice of my eyes, by guarding them from all incautious looks.

A sacrifice of my ears, by never listening to idle or uncharitable talk.

A sacrifice of my tongue, by avoiding all idle and uncharitable words.

A sacrifice of my taste, by acts of self-denial at meals.

A sacrifice of my sense of feeling, by suffering bodily pain patiently for Thy sake.

A sacrifice of my pride, by patience when treated, spoken to, or judged unkindly.

A sacrifice of my self-will, by constantly saying in all trials: "My God, Thy Blessed Will be done."

O Jesus, grant me a great love of Thee and of Thy holy Mother, Mary. *Anima Christi.*

CHAPTER XII

THE HEART OF JESUS*

What we mean by It

Man consists of body and soul. The body consists of many parts, and one of these parts is the heart. The beating of the heart drives the blood which lies within it as in a fountain through the whole body. The soul does not consist of any parts, but it has several powers and capacities, it is subject to sensations of different kinds, as of joy and sadness, love and hatred, desire and aversion, etc.

It is very remarkable that the heart, far more than any other part of the body, is intimately connected with these different kinds of sensations of the soul. For instance, if anyone is sad or in a passion, the bodily heart perceives this state of the soul more than any other part of the body; it is as if these sensations had their seat in the heart. On account of this intimate connection which exists between the heart of the body and this disposition of the soul, we often give to this disposition the name of heart; and when

* From the writings of Father Hattler, S.J.

we speak of the heart we mostly mean the disposition of the soul, whether of joy, sadness, etc. Thus, when we say, to take something to heart, to attach our heart to anything, to have a good or a bad heart, we do not speak of our corporal heart, but of the will, the sensation of the soul. There are hundreds of such expressions, and they are easily understood.

Holy Scripture speaks in more than 200 places of the heart, and generally the interior disposition is meant. Such is the meaning in: "Where thy treasure is, there is also thy heart"; "The mouth speaks of the abundance of the heart."

In many cases both are meant, the corporal heart and the interior life of the soul—for instance, "the heart is sorrowful," "the heart glows with love or with anger." Such dispositions of the mind affect also the corporal heart and cause it pain, or the contrary.

What I have said of the heart of man in general is true also of the Most Sacred Heart, of the Heart of the God-Man Jesus Christ. He was indeed truly Man, and had a mortal body and an immortal soul just as we have. And therefore He had, like us, a heart in His breast, and in His soul He had the various feelings of joy or sorrow, love or hatred, power of the will, etc. And as with us, so also with Him, the most inner life of the soul is called the heart.

When we speak of the Heart of Jesus we mean, moreover, the corporal Heart of our Lord, which was wounded on the Cross, from which flowed blood and water, and which now beats in the most Sacred Body of our Lord in Heaven and in the Blessed Sacrament of the Altar. And as this Heart, like the whole Body of Jesus, is the Heart and the Body of the Son of God, and is therefore a Divine Heart, It can and must be adored like the remaining Holy Body of the Lord.

By the Heart of Jesus we mean, further, His human and Divine Will and His interior life, His love, His mercy, His compassion, the pains of His soul, His sweet and humble mind, His interior disposition, all His virtues, feelings, sensations, and anything else of this kind. It is in this sense that our Lord spoke of His Heart when He said: "Learn of Me, because I am meek and humble of heart."

Naturally, in this sense the heart is more excellent, noble, worthy of honour than the corporal heart, in the same way as the mind of man is more noble than the body. It is, therefore, easy to understand that when we speak of devotion and imitation of the most holy Heart of our Redeemer, we speak of it in this sense.

And as with us, so also with our Lord, the inner life of the soul is in an especial way connected with the corporal heart. The sufferings of His soul, such as sadness, com-

passion, neglect, etc., painfully affected His corporal Heart, whilst the immeasurably Divine and human love of our Lord inflamed His corporal Heart.

What is, therefore, the Heart of Jesus, and what do we mean when we speak of It? We mean the corporal Heart and everything It symbolizes, and everything It naturally brings to our mind—namely, the entire interior, human, and Divine life of our Lord. That is the Heart of Jesus in the full meaning of the word.

In the same way we speak of the "Cross of Christ." In the first place, we mean by it the wood of the Cross on which our Lord suffered and died; and, secondly, that of which the Cross naturally reminds us—namely, all the sufferings our Lord underwent on the Cross. "Far be it from me," writes St. Paul, "to glory in anything except the Cross of our Lord"—that is, in the sufferings endured on the Cross. Here both are meant, the wood of the Cross and the sufferings of our Lord on it.

To know the Heart of Jesus means to know the love It has for you. As God, It loved you from all eternity, and you have always been present to His mind, as much as you are now. This love moved Him to become man for your sake, to suffer from His earliest infancy, and to die on the Cross. This love for you now detains Him on earth

in the Blessed Sacrament of the Altar. This same love is now waiting for you in heaven to bestow upon you an everlasting reward. Such is the love of the Heart of Jesus, and should we not love It in return? It is the Heart of a God; adore It. It is the Heart of your Redeemer; trust It and ask It to help you. It is the most loving Heart; love It in return, and do your best to give It joy by leading a good Christian life. It is the holiest Heart; try to imitate the virtues of which It has given you an example. "He that loves Me," says our Lord, "will be loved by Me in return, and I will reveal Myself to him." "Oh, taste and see that the Lord is sweet."*

Efficacious Novena to the Sacred Heart of Jesus.

O Divine Jesus, Who hast said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me prostrate at Thy feet. Animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips, I come to ask (*here mention the request*).

From whom shall I *ask*, O Sweet Jesus, if not from Thee, whose Heart is an inexhaustible source of all graces and merits?

* *English Messenger of the Sacred Heart*, January, 1914.

Where shall I *seek*, if not in the Treasure which contains all the riches of Thy clemency and bounty? Where shall I *knock*, if it be not at the door of Thy Sacred Heart, through which God Himself comes to us and through which we go to God?

To Thee, then, O Heart of Jesus, I have recourse. In Thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it, and my prayer is granted. I own I am most unworthy of Thy favours, O Jesus, but this is not a reason for me to be discouraged. Thou art the God of Mercies, and Thou wilt not refuse a contrite and humble heart. Cast upon me a look of pity, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition.

But, O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise, and serve Thee. Deign, my Jesus, to accept this my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures for ever and ever. Amen.

PERMISSU SUPERIORUM.

CHAPTER XIII

THE HOLY HOUR

1. THE Holy Hour is a practice of devotion taught by our Lord Himself to Blessed Margaret Mary in a revelation vouchsafed to her on the Feast of All Saints, 1673. "On this occasion," she says, "Jesus Christ bade me rise every Thursday night at the hour He would appoint in order to recite five 'Our Fathers' and five 'Hail Marys' prostrate on the ground, together with five acts of adoration which He had taught me, thus to render homage to Him in the extreme agony which He suffered on the night of His Passion."

The *object* and *intention* of the Holy Hour, as declared by our Lord in another revelation to her in 1674, is (1) to keep Him company in His Prayer and Agony in the Garden of Olives, becoming partakers of His sorrow unto death. (2) To join with Him in the humble prayer which He then poured forth to His Eternal Father. (3) To share with Him and soothe the bitter grief He suffered when His Disciples abandoned Him. Also (4) to appease God's wrath occasioned by the

sins of the world, and to atone for the sins and base ingratitude of mankind. (5) To secure pardon and the grace of repentance for sinners.

2. In 1828 the devotion was revived at Paray le Monial by Father Debrosse, S.J., who, instead of making the Holy Hour once a year on the night of Holy Thursday, began to make it on the eve of each First Friday. This project received the approbation of the Bishop of Autun. In 1829 it was established as a Confraternity by Pope Pius VIII., with a Plenary Indulgence to each of the members every time they made the Holy Hour. In 1830 he extended the Indulgence to all the faithful of the Diocese of Autun. In 1831, Pope Gregory XVI. made the Confraternity and its privileges world-wide. In 1886 Pope Leo XIII. allowed the Holy Hour to be performed by the faithful " on any day and at any hour of the day during the week." In many parishes it is now made on the first Friday of the month, the Blessed Sacrament being exposed; but it may be made privately on any other day. A Plenary Indulgence may be gained once a week, by adding some prayers (*e.g.*, five Paters and Aves) for the Pope's intentions.

3. No special prayers for the Holy Hour are prescribed, but meditation on the Passion is recommended, or the following prayers may be recited:

First Quarter Hour.—The prayers in this book, pp. 237-243.

Second Quarter Hour.—Litany of the Sacred Heart, p. 215. Act of Reparation, p. 208.

Third Quarter Hour.—Litany of Jesus. The Five Sorrowful Mysteries of the Rosary.

Fourth Quarter Hour. — "Pater, Ave, Gloria" five times in honour of the Five Wounds for the intentions of the Sacred Heart. "Pater, Ave, Gloria" thrice in honour of the Three Hours' Agony on the Cross for the conversion of sinners. "Spare, O Lord, spare Thy people, and be not angry with us for ever" thrice. Prayer in silence.

To gain the Plenary Indulgence five Paters and Aves, or a decade of the Rosary, should be added for the Holy Father's intentions.

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